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Meteorological observations made in Philadelphia, March 1790.

Days	Thermom.		Barometer		Wind	Weather.
	7 AM	3 PM	7 AM	3 PM		
1	30	40	30.3	30.2	NE.	clear and cool, snow, heavy rain,
2	40	37	29.7	29.7	SW.	cloudy, pleasant, clear.
3	40	35	29.5	29.7	NW.	clear, fresh gale, cold, high wind.
4	16	27	30.4	30.4	NW.	hard frost, clear, cold, high wind.
5	25	41	30.4	30.3	W.	clear, cold, pleasant.
6	38	37	30.1	30.1	W.	rain. [rain,
7	38	40	29.7	30.2	S.NW.	fresh gale, overcast, high wind,
8	24	30	30.	30.	NW.NE.	clear and cold—stormy.
9	4	6	30.6	30.5	NW.	clear and very cold. [snow.
10	13	28	30.5	30.5	W.	fresh gale, clear and cold, deep
11	31	33	30.	29.9	NE.NW.	overcast, clear and moderate.
12	27	25	30.3	30.3	NW.W.	clear and moderate.
13	33	40	30.2	30.2	SW.	cloudy—clear.
14	39	40	30.1	30.2	SW.NE.	cloudy—rain.
15	33	46	30.4	30.4	W.NW.	clear and moderate.
16	37	43	30.5	30.4	E.NE.	cloudy—cold—heavy rain,
17	40	54	30.6	29.7	NE.SW.	overcast—cold—heavy rain.
18	45	43	29.8	29.9	NW.	cloudy—fresh gale.
19	40	43	30.4	30.4	NW.	clear and moderate.
20	33	49	30.6	30.4	SE.S.	clear—cold—moderate.
21	33	50	30.3	30.1	S.	clear and pleasant.
22	50	60	30.	29.8	NW.S.	clear—very pleasant—rain.
23	45	50	30.	30.	NW.E.	cloudy—rain in the night.
24	42	44	29.9	29.8	NW.W.	cloudy—small rain—cloudy,
25	46	55	29.9	30.	NW.NE	clear and pleasant.
26	44	48	30.	30.	S.	rain.
27	45	55	29.7	29.6	NE.	cloudy.
28	46	55	30.1	30.1	NW.	cloudy.
29	43	47	30.2	30.2	NE.	overcast.
30	48	46	30.3	30.2	NE.W.	clear and moderate.
31	33	45	30.5	30.4	NE.E.	clear and moderate.

Thermometer highest 60. lowest 4. Barometer highest 30.6; lowest 29.6

Observations on the weather, &c. for February.

THE weather this month has been very changeable: but in general, it was cloudy, cold and clear, with some sharp frosts, and frequent rains—attended with high winds. There was occasionally a small fall of snow, which remained but a short time on the ground; as it was in most instances dissolved, almost as soon as it fell. The wind for the most part blew from the NW. SW. and NE. The thermometer was down to 8. on the 10th inst. when the weather was extremely cold: and on the 24th it was up to 41. which were the highest and lowest, it was observed to be this month. The motions of the quicksilver in the barometer were pretty large; the points, between which it ranged, were 29.3 to 30.7. On the 3d at 8 A. M. the thermometer stood at 18. the barometer pointed to 30.5 with a clear and cold day: in the evening it suddenly fell .2 when a heavy rain came on, and continued with little intermission all the next day, the barometer still falling. In the evening, the wind shifted to the SW. when a storm of sleet and rain succeeded, accompanied with a fresh gale of wind. The navigation of the river Delaware, was not obstructed this winter, until the 7th, when it was frozen over, and next day afforded the diversion of skating to our citizens. It continued shut until the 17th, when it drove, and has been nearly clear of ice to this day.

The sudden vicissitudes of the weather from cold to heat—from wet to dry—were productive of many inflammatory disorders. Pleurifies and peripneumonies now became very common. Some had the measles, which were very mild in their appearance, and by no means so fatal as they were last spring, when they were epidemic in this city. In both cases, great advantage was derived from keeping the patients moderately cool: many children, with the measles, were not confined to their beds one day. Their drinks were lukewarm. In several cases, both diseases were protracted to an unnecessary length

by the patients being obstinately kept in stove rooms.

Philadelphia, February 28, 1790.

Observations on the weather in March.

A Greater proportion of clear and moderate weather has occurred this month than usually happens at this season of the year. In the beginning, however, the thermometer was as low down as 4. to which point it had not been before, during this winter. At Richmond on the 7th, 8th, and 9th, there was so great a storm, as to unroof many of the houses, and do considerable damage to the wharves and shipping. In this city, on the 7th at night, there was also a storm of hail and rain, attended with a high NW wind: but no loss was sustained. The only considerable fall of snow, this season, happened on the 10th; but did not remain longer on the ground than three days.

The measles still continued to appear occasionally—but happily, with scarcely any mortality. Many children were afflicted with the hooping cough: and in some instances it proved fatal. In no case did the inflammatory diathesis predominate in the system so much as to require bleeding. Emetics repeated every week, and purges occasionally interposed, were found to be very advantageous, in order to evacuate the intestines, and discharge the mucus from the lungs, with which they often seemed so much distressed as to endanger suffocation.

Philadelphia, March 31, 1790.

FOR THE AMERICAN MUSEUM.

The history of Amelia Stanford, written by herself.

IT may probably be asked, by a gay witling, who skims over the surface of things—who speculates on life, without enquiring seriously into its nature or design—why mankind are so prone to dwell on the shades of a picture—why, in a retrospect of life, the mind pauses on scenes that impart no gaiety to the fancy, and awake no rapture in the heart? The answer is obvious: it is the law of our nature. The wisdom of heaven has thought proper, so to constitute

the hearts of many, as to render them most happy in the indulgence of that philosophic melancholy—that tender pensive-ness, which ennobles the soul, while it depresses the spirits, and gives, beyond any circumstance on earth, a foretaste of those joys in heaven, “which the eye hath not seen—nor the ear heard—neither has it entered into the heart of man to conceive.” Influenced by this motive, it is, that I often wander back to past periods, that I recall, in imagination, scenes which were once painful in the extreme, and dwell upon them till my heart distends almost to bursting, and is only relieved by a torrent of delicious tears. Daily experience proves to me the truth of miss Moore’s position, that—

“Even the soft sorrow of remember’d woe,

“A not-unpleasing sadness can bestow.”

From the frequent endurance of this “sadness,” produced by the recollection of past events, in moments of retirement and dejection—and finding the remark of the wisest of men, justified by my own experience, “that by the sadness of the countenance, the heart is made better,” I have come to the resolution, of committing the substance of my history to writing. To some of those dear offspring, who bear my likeness and my name, perhaps the written memorial, of what they have often heard, may not be unacceptable. Perhaps some friends across the Atlantic, may be interested in this literary bequest. And when they compare the once cheerful Amelia Seymour, with the unfortunate Amelia Stanford, they will commiserate the devoted girl, will sympathize in her misfortunes, and be grateful to heaven for an exemption from similar calamities.

My father, whose name was William Seymour, lived in the town of Bristol, in England, and followed merchandise. In the early part of life, he had been successful in business, and had prudently deposited a competency in the funds, in case of accidents (to which trade is proverbially exposed.) He married early, and had several children, all of

whom he lost young, except an elder sister and myself. While my father was in the full career of success, my sister married a gentleman, of fortune, family, education, and benevolence. He lived on his income, at no great distance from my father’s, on a small, but highly-cultivated estate.

When the moment approached, at which my sister was to part with the home where she had been reared—and from the dear connexions, whose tenderness had hitherto gladdened her existence—her heart sunk—her resolution vanished—she insisted on my attending her—and making one of her family, until she could in some degree lose the remembrance of home. I was young—but 15 years of age—and was pleased with the scheme for its novelty. I accordingly took my leave of home, to stay a few weeks with my sister. Three months I passed with her in uninterrupted happiness. Time then had the dove’s wings—we received the highest attentions the neighbours could pay us; and, possessed as we truly were, of “health, peace, and competence,” (the poet’s definition of happiness) in reading, conversation, visits, and work, we enjoyed life as highly as mortals could do.

But the tide was now to ebb—the scene was to undergo a change—a change which first brought me to an acquaintance with sorrow and misfortune. I was suddenly sent for home—my mother was said to be dangerously ill—she had taken a violent cold, which brought on a pleurisy—a high fever accompanied it—she became delirious, and her life was despaired of by the physicians. We arriv’d in time to behold her a living mother. About the time we reach’d my father’s house, her disorder seemed to take a favourable turn—she again became herself—she recogniz’d her children—and possessed her reason clearly enough to give us her dying blessing, and her parting advice. “I feel,” said she, “my children,” taking us in her arms, as she sat up in bed, and embracing us most tenderly, “I feel the powers of nature failing—my nerves are extremely

weaken'd, my heart has that awful fluttering, which assures me of approaching death." Our sobs here interrupted her address: but resuming the subject with a tremulous voice, and an aspect in which heaven itself was seated, she continued: "The cold hand of Death is already laid upon me—I feel an icy torpor creeping through my veins: let me tell my daughters all my heart ere it be forever too late. To the goodness of God, and the care of his divine providence, I then recommend you both—the God, who has protected and guided the parent, from infancy to mature age, will not forget the offspring. Trust in him, my children; and he will never betray your trust. Resort to him for counsel and comfort in moments of distress, and he will not refuse his assistance. He has promised to be a father to the orphan, and his promise is infallible. Commit yourselves to him, and he will amply supply the loss of that mother, whom, I trust, he will in a few fleeting moments receive to himself.

"The period that has been allotted me in life, has not been very long. I have not yet reached my fortieth year. I trust, however, I have lived to some good purpose; I have through life considered the love and service of the Supreme Being, as the first object to be desired and aimed at—and next to this, the happiness of my fellow creatures. In these particulars, I hope my dear children will follow the example of an affectionate parent, and believe her (who has no interest now to disguise the truth) that through life, you will find the love and service of your Maker the most delightful employment you can be engaged in, and the surest road to solid happiness. In your intercourse with the world, you will find the pleasures of sense the great objects of desire and of praise—the serious and useful qualities of the heart, so warmly recommended by our Saviour, the topics of ridicule and too often of contempt. But aim at acquiring an opinion of your own, formed on the word of inspiration, and the most judicious moral writers. This will be an anchor to keep your barks steady and

firm, amidst the storms of controversy, and the currents of popular opinion.

"Be charitable and kind to all with whom you are in any wise connected—endeavour to consider their interest and happiness as your own. Never lose sight of our Saviour's golden rule, "of doing to others as you would that they also in like circumstances, should do unto you:" forgive their frailties and their errors—there is a noble and sweet satisfaction in forgiving, which elevated and refined souls only know. Never was there a more untrue maxim, than that "revenge is sweet:" to little and malevolent minds it may be so—it may seem so in the first gust of passion—but when anger has subsided, and the mind reflects on the past, nothing is more painful to a good heart, than to remember that it has been the cause of an injury to another, which it cannot repair. And believe me, my children, when you come to the situation in which you behold your mother now, the only parts of your life to which you will look back with pleasure, will be those in which you have reliev'd misery, and conferred happiness by doing good—and rest satisfied . . . but I feel a deadly sickness—my God support me—in this last trial." Here, a faintness seiz'd her—she fell back—a general shriek of horror pervaded the chamber—the open'd her eyes—they soon closed again—and with one deep groan her spirit return'd to him who gave it.

(To be continued.)



Short account of St. Patrick, the apostle of Ireland: extracted from a sermon preached March 17, 1790, in St. Mary's church, Philadelphia, by the rev. F. A. Fleming.

AMONG those men, endowed with the apostolic spirit, who, deriving by constant succession, their authority from the immediate messengers of Christ, laboured with eminent success in the Lord's vineyard, was St. Patrick, the apostle of Ireland, whose feast we celebrate on this day.

Different countries have disputed the

honour of giving birth to this illustrious saint. Scotland and Brittany advance their pretensions. The claim of the former seems best founded. In a discourse of this nature, we had better wave the discussion of such a point. Those, who display great knowledge in controversies about the native country of saints, would render them much more honour, by copying their virtues, claiming their patronage, and striving to become their fellow citizens in heaven. He was born towards the end of the fourth century, and lived with his father Calphurnius, in Britain, before the evacuation of that province by the Romans. His education was christian and pious. At sixteen years of age, he was snatched from his parents by some barbarians, who sold him as a slave in Ireland: for the infamous traffic of human blood is not a modern invention. During his captivity, he felt all the rigours, which unfeeling dominion, tempered with views of interest, can inflict—the same hardships, the same severities, which many of our fellow creatures yet suffer in slavery; but with this difference, that Patrick experienced this cruel usage from unenlightened heathens, and our African brethren from those, who live in the sunshine of revelation, and join in the cry of universal benevolence.

The hardships, which our young saint endured, were the source of his eminent virtue. It is the natural effect of affliction, to expose the vanity of worldly pursuits. The tears of oppressed innocence clear the eyes of reason, and direct them towards heaven. The dew of divine grace moistens the sorrowful heart, and quickens the latent seeds of heavenly truths. The harrassed youth felt the comfort of celestial prospects: and, solicited by interior illuminations, he betook himself fervently to prayer, he strengthened his good resolutions by fasting. His tender soul soon experienced all those real consolations, which always accompany sufferings, endured with patience and resignation.

Such exalted virtue soon fixed the attention of providence. God was pleased to point out to him, in a vision, af-

ter six months' captivity, the means of escaping from bondage. The most violent apologists of the slave trade cannot dispute the right of God, to rescue his creature from unmerited oppression. He went to the sea coast, and begged his passage from some pagan mariners: but his petition is rejected: he retires, not in that state of fullness, which so dreadful a disappointment produces in a mind not formed to piety, but perfectly resigned under this new trial. The Father of injured innocence immediately softens the hearts of those unfeeling heathens, and they admit him aboard. I pass over the incidents of the voyage, and the dreadful hardships he suffered after his arrival at North Britain, until he reached the house of his father. These and many other circumstances of his life, I shall omit, that we may have more time to examine the distinguished features of this eminent character.

The sentiments of virtue, which he had imbibed in the school of adversity, were too deeply impressed on the mind of Patrick, to be obliterated by tumultuous joy, on his delivery from bondage, and being restored to the affluent enjoyments of life in the house of his parents. His mind was not embittered against that country where he had received such cruel treatment. It is the peculiar doctrine of our amiable Mediator, to forgive injuries, to love our enemies, nay to sacrifice life for their salvation. The mind of Patrick, enlightened with a full and fervent faith, was constantly meditating, during some years, on the means of dispelling the spiritual darkness, which overcast Ireland. He nourished the divine vocation, which he felt within him, to devote his life for the salvation of its inhabitants: he resolved to encounter every danger, in pursuing the grand object of dissipating the clouds of ignorance and superstition, which yet intercepted from them the rays of the gospel.

The progress of christianity in Ireland, before the close of the fourth century, was not considerable. The great extent of the Roman empire seems to have been ordained by divine providence, to facilitate the propagation of

the gospel. When the saving doctrine of Christ was once firmly established, the Father of mankind broke the iron sceptre of the Roman emperors, and called, from the frozen regions of the north, a swarm of barbarians, who revenged amply on those haughty tyrants, the insults and cruelties, exercised by them on human nature. Ireland had escaped the grasp of pagan Rome, and therefore did not partake of the horrors, which accompanied the crush of that overgrown empire. Some unsuccessful attempts, to convert the Irish to christianity, had been made by their next neighbours, the Britons. The great body of the people still remained attached to their favourite superstitions. Their conversion was reserved by the inscrutable decrees of divine providence for St. Patrick. But if the Irish came later into the fold of Christ, than some other nations, they soon made ample amends for their delay.

The fervent zeal, the ardent charity of Patrick was approved by the author of revealed religion. God vouchsafed to reveal to him, that he was destined for the great work of planting and establishing the doctrine of the cross in Ireland. Patrick, well instructed in religion, knew, that to undertake this mighty charge, to initiate pagans into the mysteries of Christianity, he must derive mission and authority from the successors of the apostles, to whom the Redeemer had delegated the power of teaching and preaching his doctrine, to all nations, even to the consummation of the world. An attempt of a layman to dispense the bread of life—to announce the divine word—to communicate the awful mysteries to the people, was never made in the early ages of Christianity, and would be then abhorred as an open contradiction to the doctrine of St. Paul, who says: "How shall they hear, without a preacher? and how can they preach, unless they be sent?"

Such is the profound humility of saints, that they are utter strangers to their own virtues. Their imperfections are constantly before their eyes. The thought of attaining a certain state

of conversion, to which impeccability is annexed, which some moderns pretend to, never entered the mind of this eminent servant of God. Patrick dreaded the sacred ordination, spent some years in preparation, and would not have offered himself for it, had not divine grace banished his fears, and supported his trembling humility with heavenly consolations. His conspicuous sanctity created an obstacle to his episcopal consecration and mission into Ireland. His relations, and the clergy of the country, charmed with the odour of his virtues, laboured to detain him among them. They made him the most advantageous offers; they painted, in the most lively colours, the danger of exposing his person among a people, who were the declared enemies of Romans and Britons, and ignorant of the true God. His good friends did not reflect, that true zeal dispenses riches, and is inflamed by a near prospect of danger. He surmounted these difficulties; was ordained bishop; disposed of his patrimony; forsook his relations and friends; and departed for Ireland, determined to renounce every personal advantage, to face every danger, for the sake of communicating to strangers the truths of eternal life.

We have now the apostle of Ireland on the scene, where he obtained greater glory, which secured to his memory more respect, more admiration, than any conquering hero could ever procure from mankind, by the most splendid victories. Having no armour but the cross—no sword except the word of God—he effected, in a large and populous nation, a revolution, which the united efforts of philosophers could never produce in one city. Paganism was propagated by flattering the strongest passions of corrupt nature; Mahometism by the sword: the progress of modern infidelity, comparatively much smaller, originates from a desire of indulging every appetite, without the dread of future punishment. Patrick declared open war against every passion of a nation reputed ferocious, and corrupted by superstition. He braved, unarmed and alone, the sword of persecution: he loudly inveighed against

every vice, commanded the practice of virtue, and threatened eternal punishment. Yet he conquered: he subdued the hearts of the whole nation, and established the christian religion on the ruins of paganism. Is not the finger of God here visible? I defy the most acute reasoner to account for this event by means purely natural.

I should compose a long history, were I to relate minutely all the labours of this truly apostolic man, during forty years of mission in Ireland. He supported his preaching by a conduct eminently holy. He traversed often the whole kingdom, heedless of every danger, anxious only to insil the saving truths of the gospel into the minds of the unenlightened inhabitants. God communicated to him the gift of working miracles. He restored sight to the blind, health to the sick, and recalled nine persons to life. It is not the fashion of this age, to give credit to the visions and miracles related in the lives of saints. It is to be wished that the sages of the eighteenth century, would reflect, that their system of slighting miracles, is often subject to greater difficulties, than the belief of sincere christians in the testimony of reputable authors, who relate these wonderful facts. For the present, I rest the truth of this remark on one query: which of these two suppositions is the more reasonable; that Patrick, endowed with the spirit of God, converted the Irish nation to the belief of the mysteries of christianity, engaged the body of the people to exchange the superstitious rites of their old religion for the observance of the most difficult precepts of the gospel, supporting his doctrine by miracles; or that he effected all this by means merely human? Assign those natural causes, within the sphere of his agency, and we shall abandon his miracles.

So efficacious was his preaching, that many thousands were thereby excited, not only to the exact observance of the precepts of christianity, but also to the rigid practice of its sublimest counsels. To renounce ambition, every attachment to riches, to abstain from the en-

joyments of unrestrained lust, and to sacrifice even the lawful pleasures of the married state, are among those virtues, to which our amiable Redeemer promises the greatest rewards. So powerful was the word of life in the mouth of our saint, that not only the body of the Irish nation cheerfully submitted to all the restraints of the gospel, but also in every part of the kingdom, great numbers of these newly-converted pagans, of both sexes, shewed the practicability of the evangelical counsels, by embracing all the rigours of the religious state. This ardour, diffused over all Ireland, was not a temporary effort of these neophytes, kindled by the blaze of Patrick's sanctity: such deep roots had these sublime virtues, planted by him, and fostered by his care, taken, that Ireland obtained and supported for many ages, the title of the island of saints. Troops of christian heroes, inflamed with the evangelical spirit, issued from this seminary of sublime virtue, conquered superstition, prostrated idolatry, and diffused the light of the gospel in many nations. Missionaries from Ireland succoured the efforts of St. Austin and his fellow labourers in converting the heathen Saxons, who invaded Britain; and communicated the knowledge of the gospel, with the alphabet, to these fierce, unlettered conquerors. The apostolical labours of the Irish were extended much farther. Many nations of Germany and France received the christian doctrine from their hands: nay they displayed in Italy, which had always been, from the time of St. Peter, the seat of true religion, the sublimest virtues of the gospel.

* * * * *

I have, my brethren, given you a short but faithful narrative of the life and actions of the spiritual father of Ireland. He died in a good old age, praising God for the wonderful success of his labours. His pure, generous soul flew to the mansions of bliss, to receive the reward mentioned by the prophet Daniel, saying: "those, who instruct many in justice, shall shine as stars for all eternity."

New observations on the religion of the Chinese, by an American traveller.

THE most seemingly extravagant accounts of their idolatry and superstition, which we meet with, may be safely credited. No people are more the sport of religious contingencies, or put greater faith in lucky days. In passing the Jofs * houses, I have often stopped to see them pay their devotions. There is an image of a fat laughing old man at the upper end of the room, sitting in a chair, before whom is erected a small altar, whereon tapers and sandal wood are constantly kept burning. As soon as a worshipper enters, he prostrates himself before the idol, and knocks his head three times on the ground. This done, he takes two pieces of wood that fit together, in the form of a kidney; again kneels; knocks his head; holds them to Jofs; and after bowing three times for his blessing, throws them up. If they fall with both flat or both round sides up, it is good luck; but if one of each, it is unfortunate. He renews his chin-chin † to Jofs, and tries again. I have seen this repeated seven or eight times, till it succeeded. He then prostrates himself again; knocks his head as before; and takes a small earthen vessel, wherein are many pieces of reed with characters marked on them. These he shakes together: and after holding the vessel to Jofs, and bowing three times, draws out one of the sticks; if it be an unlucky one, he tries again: and when he is satisfied, he lights his taper, and fixes it before Jofs: then sets fire to a piece of paper, washed with tin; presents it on the altar; bows three times; and retires.

The same ceremonies are offered by the female worshippers, none of whom but the lower sort are allowed to frequent public places.

Besides these Jofs houses, which are always open, and much frequented,

there are large pagodas, or temples, where are a number of bonzes or priests, who perform daily worship. In these temples are various idols, in the form of men and women—but many times bigger than the life, and of most terrific appearance. There is one of a woman with many pairs of extended arms, which is intended as a symbol of divine goodness, that embraces all. In addition to these public places of worship, every house and sampan ‡ has its domestic deity, before whom a piece of sandal wood is constantly kept burning, which serves at the same time to perfume Jofs, and to light the worshipper's pipe, who morning and evening pays his devotions with the paper and candle.

Polygamy is allowed among the Chinese: and a man is pleased with his favourite wife, and with his maker, in proportion to the number of sons he bears him: no account is made of daughters. Synchronon, the principal porcelain merchant at Canton, told me one day, with much satisfaction, that his wife had brought him a third son—and added with an air expressive of gratitude, that Jofs was very good to him. "Jofs loves me," continued he, "because I make him much chin-chin."

The great concern of a rich Chinese, is to procure a pleasant spot for a tomb; for which, provided it be to his mind, he thinks no price too great. It must be airy, shaded by trees, and watered by a running stream, situated on an eminence, and commanding an extensive prospect of land and water. So great is his attention to these circumstances, that a Chinese, on meeting with any extraordinary misfortune, is sometimes led to suppose, that it is because his father's bones do not rest comfortably. In this case a new situation is taken, and consecrated by the priests, and a tomb prepared, in which the relics of his father, removed from their former abode, are deposited with much ceremony and expence.

NOTES.

* Jofs is the name of their idol.

† Worship.

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NOTE.

‡ Boat.

2 A

Of the increasing power and probable designs of the English in the East Indies, with a description of Pulo Pinang, or Prince of Wales island.

IT is the opinion of many judicious observers, that the English seem to be aiming not only at the monopoly of the tea trade for Europe, but that they have in view the exclusive commerce of the eastern division of the globe. The new plan of government for Bengal and its dependencies—their late establishments, both to the eastward and westward—the prohibitions to their subjects in India against selling their ships to foreigners—and in short, their whole conduct strongly favours the suspicion. This object, and to be sure it is no trifling one, is now considered as the great idol of the English nation : and in consequence of it, the current of popular opinion carries rapidly along, every measure which the company thinks fit to adopt. How far the Dutch, whom it most nearly concerns, will suffer attempts of this kind, a few years must determine. The settlement of the English at Pulo Pinang, which enables them to command the whole of the navigation from the peninsula of India—that of Malayo, and the island of Sumatra—has not a little alarmed them : and the settlement of Botany bay, on the south east coast of New Holland, has increased their suspicions. If any should be inclined to despise a settlement formed by outcast felons, let them remember that mighty Rome had not a more honourable beginning.

The increasing magnitude of the English commerce with Canton, the most lucrative of all their Asiatic factories, induces many to believe, that the company meditate some important changes in the present system for conducting it. This might materially affect the other nations trading to China. Perhaps a commercial confederation of these nations, for their mutual benefit, not unlike the armed neutrality, during the late war, may be adopted, as the best means of checking and defeating such exorbitant pretensions.

The island of Pulo Pinang, in the straits of Malacca, now called by the

English, “ Prince of Wales island,” was taken possession of by them early in 1786. It is between twelve and thirteen miles long ; its medium breadth about five. It has a very good and safe harbour. It was given by the king of Queda to mr. Light, who, as captain of a country ship, had for a number of years been in the Malay trade, and was well known to his majesty ; for the Malay princes are each of them, the principal merchant in his own dominions. Its situation, near the west entrance of the straits, renders it so advantageous in trading with these people, for tin, pepper, canes, rattans, &c. that it has become an object of attention with the Bengal government. They have appointed mr. Light superintendant ; and sent a detachment of one hundred Seapoys, with a ship of war, for its protection. The settlement is in a very thriving condition, there being, exclusive of the garrison, near two thousand Chinese settled there, besides some Malays, who have all comfortable habitations regularly disposed in streets, intersecting at right angles. The governor and his assistants reside in the fort, which is a square redoubt, fortified with bastions : and the troops are hutted at a convenient distance on the plain. The encouragement given to the Malays, to bring their merchandise to this place, where they obtain the highest prices, and the certainty of receiving either opium or such commodities as they have occasion for, and without incurring any risque, has already much affected the Dutch in their commerce with these people. Malacca, from being not long since the emporium of these straits and neighbouring coasts, is now dwindled to a mere place of refreshment : and the settlement of Pulo Pinang will give the finishing stroke to its commercial existence. There is an appearance of great harmony in the little society at this new settlement. The trade at present is free. The tin, pepper, and other merchandise, collected here, is sold to the European or country ships bound to Canton, unless the owners prefer freighting it on their own account,

FOR THE AMERICAN MUSEUM.

Remarks on longevity and fruitfulness.

To the printers.

IN your museum for July last, a correspondent has proposed this, among other queries, "Are there any facts, which prove that longevity and fruitfulness have been promoted by emigration to America from European countries?"

There are certainly many instances of longevity among the first planters of all the colonies: and the fact is frequently remarked by our historians and others, who have written concerning the climate and inhabitants of America. There have also been many instances, in later years, to the same purpose. But then it must be observed, that temperance and labour are as conducive as the sea voyage and the change of climate to produce this effect. All these causes together undoubtedly tend to confirm the health and protract the lives of emigrants from Europe. On the contrary, spiritous liquors, which are much more plenty and cheap here, than in Europe, tend to enfeeble and destroy them. It is melancholy to remark how much the natives of the old continent, on their coming to America, addict themselves to hard drinking. There was a soldier in general Gage's army, in the year 1774, who, having bought a pint of New England rum, held up the bottle, and made the following ejaculation: "O what a blessed country is this, where a man can get drunk *twice* for six pence!" This miserable creature spoke the language of many foreigners—and I wish I could not add, of many natives.

With respect to fruitfulness—I cannot recollect any instances which will amount to a proof, that the women of foreign countries are more fruitful here than at home; or that they surpass our own women in this respect. But I know women who have emigrated from our old towns into the new plantations, and have suffered less of the curse which attends childbirth, than they were used to before their emigration. Whether

this may be accounted for by the want of those accommodations and indulgences to which they had been accustomed, in more populous places, I will not say: but I believe it is a fact, that nature teaches us to conform to our condition; and sometimes helps us to bear what in other circumstances we should think an intolerable burden. As an example and proof of this observation; permit me to relate an event, which really happened in the course of the late war: and that you may have the picture in its genuine colours, I will give it to you in the words of one of the actors. It is part of a letter found on board a British prize, in the year 1778.

"When we arrived on the coast of Ireland, there came on a most violent storm, which stove in the starboard quarter rails, split the gunwale, tore a large piece off the stern, by which means we shipped a great deal of water in the cabin. To add to our distresses, we had a lady passenger, widow of a captain in the army, returning to her parents, pregnant with her first child, and near the time of childbirth. We had lain-to six days without a rag of sail—without any fire to cook any thing proper for her situation—No woman but herself on board! The dismal novel business of nurse and assistant fell to the lot of your humble servant; the captain himself being the principal.

"Here pause and reflect on our situation! A young lady of twenty-one, whose fortune, on shore, would have entitled her to far better attendance! Beauty, virtue, good sense, and unaffected modesty lay exposed!—It is too nice a matter to talk about—we will say that she is now by the blessing of God safely delivered of a boy, who only saluted us with a faint—eh—and with a second, took leave of us and of a troublesome world.

"The first office being completed, we proceeded to fulfil the last, which we did by putting him into a two quart iron pot, and having lashed a piece of canvas over it, we proceeded to the tafferrail, where with much solemnity

ty, we dropped the young gentleman into the lap of old ocean. We now returned to our fair patient, and rendered her every assistance and nourishment that our deplorable situation would admit. Two days after, the wind abated; the third was a fine day; and we had the pleasure to see our patient so far recovered as to look upon deck. Don't smile, but admire what handy fellows we were! One of your land nurses would have confined the poor thing a month. Ten days after, we got to Plymouth; in four days more we landed our patient, and in two days after she was in London, having travelled one hundred miles, in all, nineteen days from her delivery."



Some account of the Creek Indians.

TO THE PRINTERS.

AS the Creek nation, bordering on Georgia, with whom commissioners from the united states have lately had a conference, have become the subject of much conversation, though they are little known to many of us, I presume a short account of them, and the country they inhabit, from one who has been familiar with them, will not be ungrateful to you.

The Creeks, who call themselves Muscokies, are composed of various tribes, who, after tedious wars, thought it good policy to unite to support themselves against the Chactaws, &c. They consist of the Apalakias, Alibamons, Abecas, Cawittaws, Coofas, Conhaes, Coofactes, Chacshoomas, Natchez, Oconis, Okohoy, Pakanas, Oakmulgis, Taenfas, Talepoofas, Weetumkas, and some others. Their union has not only answered their first hope, but enabled them to overawe the Chactaws and other nations.

They inhabit a noble and fruitful country, where they will become civilized, more and more every year; and where they, or some other people, more civilized and powerful, will one day enjoy all the blessings, which the superior advantages of their soil, climate, and si-

tuation can bestow. They are an expert, sagacious, politic people—extremely jealous of their rights—averse to parting with their lands—and determined to defend them against all invasions, to the utmost extremity.

They are remarkably well shaped; are expert swimmers; and are a sprightly hardy race. They teach their horses to swim in a very extraordinary manner; and find great use therein, in their war parties. They have abundance of tame cattle and swine—turkeys, ducks; and other poultry: they cultivate tobacco, rice, Indian corn, potatoes, beans, peas, cabbage, &c.

Their country abounds with melons, peaches, strawberries, plums, grapes, and some other fruits.

To strangers they are hospitable—nay liberally kind to excess, even to white men, when any above the rank of a trader visits them. With those they are punctual, and honest in their dealings: and they afford them protection from all insults. Many of the nation are addicted to trade as principals, or as factors for the London company, who are allowed by the Spaniards a free trade with them, in a stipulated number of ships from London annually.

Their women are handsome: and considering their state of civilization, many of them are very cleanly. Their dresses at festivals and public dances, are rich and expensive. They are exceedingly attentive to strangers, whom they serve with excellent provisions, well cooked, which are always accompanied with a bottle of crystalline bear's oil, and another of virgin honey, full as pure.

Their country, or what they claim, is bounded northward by nearly the 34th degree of latitude; and extends from the Tombecklee or Mobile river, to the Atlantic ocean. It is well watered by many navigable streams, leading to bays and harbours, which will become of great importance in peace and war; and is abundant in deer, bears, wild turkeys, and small game.

The men value themselves on being good hunters, fishermen, and warriors,

so much that their women still do most of the work of the field, which in this fine country and climate, is not very laborious. They are, however, adopting the use of black slaves.

They are the only red people I know, who frequently keep by them stores of liquor, by way of refreshment only; or who make any great use of milk, eggs, and honey.

Their country, amongst other valuable commodities, is possessed of a number of extraordinary salt springs, some of which produce one third salt. And their rivers are remarkably stored with the best of fish.

Hospitable and kind as these people are to friends, they are, if possible, still more inveterate to enemies, which is an exception to true bravery; but it is the effect of their education.

Whilst the British possessed the sea coasts of East and West Florida, the Creeks lived on good terms with them: and they are now in as strict friendship with the Spaniards, who cultivate their esteem with great attention, and strict regard to justice, indeed with a liberality some other nations are strangers to: no nation has a more contemptible opinion of the white men's faith; in general, than these people. Yet they place great confidence in the united states; and wish to agree with them, upon a permanent boundary, over which the southern states shall not trespass.

Mr. Magillivrie, whose mother was principal of the nation, and who has several sisters married to leading men, is so highly esteemed for his merits, that they have formally elected him their sovereign, and vested him with considerable powers. This gentleman wished to have remained a citizen of the united states: but having served under the British during the late war, and his property being considerable in Georgia, he could not be indulged: he therefore retired amongst his friends, and has zealously taken part in their interests and politics.

What may be the event, time will evince: but it is to be hoped, that the conciliatory measures, adopted in all

Indian transactions by the united states, will have the desired good effects. T. E.

[N. B. The delay of the above was occasioned by its having been mislaid.]



Remarks on the instalment-law of S. Carolina. Extracted from a letter, written by a traveller to his friend.

EVERY form of government has its inconveniences: and it is an evil incident to republics, that sometimes, the great body of the people are seized with a kind of epidemic madness, and, like an irresistible torrent, rush on to their own ruin. The republics of Greece are a striking instance of this. When this is the case, the disinterested and enlightened few, who have escaped the general phrensy, can do little more than sit in silence and astonishment, waiting the return of the public reason. This is scarcely to be expected until the people be brought to feel the fatal effects of their own madness and folly. Then, and generally not before, will they come to their senses, and turn their course. This, I hope, will soon be the case with the people of South Carolina. The sooner the better. If they should blindly persist in their present political measures, a few years longer, I fear repentance will come too late. The wretched temporary expedients of paper currency and instalment laws, can put off the evil day only for a short time; and, if persisted in, must at last bring on certain and inevitable ruin. The only stable foundations of good government are justice and veracity. That political system, however flattering, which has not these for its basis, can never be permanent, nor calculated to produce public welfare. Every law which encroaches on these, must in the end prove pernicious to the community. For the present, it may operate for the ease and convenience of individuals; but can never be productive of general and lasting utility. According to my idea of the instalment law, it is certainly a direct and open violation of both truth and justice. It destroys the faith of private contracts; dissolves the firmest

obligations; and counteracts that first dictate of natural justice, that "every man should have his due." For all this, necessity is pleaded. Dire, indeed, must that necessity be, which can authorise such a flagrant outrage on the sacred laws of justice and veracity. But when this necessity comes to be explained, it amounts to little more than the necessity of supporting or indulging a number of prodigal debtors, who, if obliged to do justice to their creditors, must sloop from their present style of life, and no longer revel in luxury, on the property of others. Such, I am well instructed, is the character of the greatest number of debtors in this state. Some compassion is due to the honest and industrious poor, who live frugally, and have been obliged to create debts to supply the real necessities of life. These I find are very few. But those of the opposite character, who have involved themselves, by their own vicious and extravagant courses, are indeed numerous; and while they discover no disposition to reform their manners, or retrench from their luxury, in my judgment, neither deserve mercy, nor have any claim to indulgence. And yet to uphold such in elegance and splendor, the widow and orphan, who have seen better days, must feel the hard hand of penury—hundreds of honest creditors must be distressed—faith, honour, justice, must be violated. To a cool observer, who is not embroiled in politics or parties, such measures, I think, must appear little short of downright political madness. It is sapping the very foundations of government. Should you, my friend, see a man hewing away the main pillars of his house, in order to decorate some of the apartments, or make them more warm and convenient for the lodgers, would you not suspect the sanity of his head? Would you not despise the ignorance, or laugh at the folly, of that physician, who, to preserve the beauty, or ease the pain, of a leg or an arm, should transfer the offending matter to some nobler organ, or make a revulsion to the seat of life? Not less absurd appears to me the poli-

cy of a prevailing party in S. Carolina. For my part, I cannot see the necessity of taking such desperate measures to support debtors of the above description. Generally speaking, they are not only the most useless citizens, but in many respects exceedingly pernicious to the community. They do infinite mischief, by the examples of dissipation and extravagance which they set before others. In this way hundreds of thoughtless youth are led into habits of idleness and profusion, with all their train of attendant vices, which in the natural stream of things, tend to bring a mortal consumption on the body politic. Hence I am led to conclude that the sooner the property of these men is given up to their creditors, the better. Many of them must then be reduced to poverty; and will be no longer able to lead dissolute lives, and corrupt others by the poison of their example. They must then work, or starve.

It is a trite, and I think a true observation, that "honesty is the best policy:" and I am not able to see, that the supporting such debtors, as we are now speaking of, is an object of such magnitude, that the course of justice should be stopped, or even embarrassed and retarded on that account. The sober and industrious, who attend to their business—live within their income—and pay their public and private dues—are beyond doubt the most worthy and useful members of the community. One of these is worth a hundred spendthrifts; and better deserves the public attention. These are the men who ought to be protected, encouraged, favoured, and supported by the laws of every state. And yet these are the very men who suffer by the instalment law. I have conversed with a number of them, who are at once enraged and embarrassed, depressed and discouraged.

My surprise to find such a law operating among a sensible and enlightened people, has led me into these reflexions, and drawn out this letter to an unusual length. I shall therefore trespass no further on your patience, than to add, that the abovementioned law has, by a

late act, been prolonged from three to five years; and in the same way, may be prolonged to five hundred, were it possible for any government so long to escape political perdition, under the operation of such a law. This last is a most mortifying circumstance to creditors. It holds them in a state of continual suspense and anxiety, which is of all others the most painful to the mind. So that upon the whole, it is a moot point with me, whether they would

suffer more, were a law passed at once for the abolition of all debts. This would cut the matter short; and at least free them from their present tormenting suspense. They would then know the worst—see what they had to depend upon—and by redoubling their diligence, and accommodating their mode of living to their circumstances—might, in some measure, recover their losses, and live much more happily than at present. Yours, &c.



Exports from the port of Philadelphia in 1788, to Europe and the East Indies—to the united states—to the West Indies—and to British and Spanish America.

	Eur.&East I.	Unit. St.	W.Ind.	B. & Sp. Amer.
Anchors and cables,		17		
Bar iron and steel—tons,	106	676	12	19
bars,	2,689	13,104	461	210
bundles,		281		
Bricks,		184,450	72,725	49,750
Bees' wax—hhds.	50			
tierces,	130			
barrels,	81			
boxes,	14			
Beets and onions—barrels,			223	
bushels,			574	
ropes,		1,300	31,834	400
Brown sugar—hhds.		480		14
tierces,		16		
barrels,		493		
boxes,		34		
Bread—barrels,	1,912	2,330	21,865	693
kegs,	3,391	4,551	20,226	1,266
tierces,		364	116	
hhds.			209	
Beef and pork—barrels,	1,998	1,108	4,369	105
tubs,	40		126	
Butter and lard—barrels,	25	2	37	24
kegs,	457	1,275		203
Brandy, rum and gin—kegs	1,453	358	25	
casks,		1,323		5
pipes,	53	130	27	
barrels,	4	66		
casks,	77			
1-4 do.	12			
hhds.	143	776		44
tierces,		17		
Casks bottled liquor,	381			
hampers,	50			
Caboules and stoves,		84		

	Eur.&East I.	Unit. St.	W. Ind.	B. & Sp. Amer.
Cherry brandy—pipe,	1			
casks,	11			
casks,	200			
Cheese—barrels,			12	
Cider and vinegar—hhds.	4			
tierces,		45		40
barrels,		406	52	
Coffee—hhds.	3			
barrels,	2	133		
bags,		149		
Chairs,	132	3,804		84
Chocolate & sper. candles—casks,	30			
boxes	87	250		
Cranberries, apples, & nuts—bbls.	66			
kegs,	16			
Copper nails—casks,	9			
Coals—bushels,	1,200			
Cotton—bales,	286			
Dutch fans and screens,		132		
Flaxseed—hhds.	6,976			
half do.	3,113			
barrels,	537			
bushels,	10,489			
Furs and skins—hhds.	129			
tierces,	10			
Flour—barrels,	67,738	38,058	94,689	8,178
half do.	4,133	2,474	9,012	2,904
hhds.			167	
Fish—hhds.	60		64	
barrels,	63	192	2,854	102
kegs,		25		
chefts,	29			
quintals,			200	53
Flax—lbs.	2,016			
Frame houses,			18	50
Frame of a vessel,			1	
Ginseng—casks,	264			
barrels,	89	20		
hhds.		15		
tierces,		61		
Grindstones,				35
Horn-tips—casks,	27			
Hams—hhds.	54	27	16	
tierces,	144	266	199	18
barrels,	50	118	192	12
Hair powder & starch—barrels,	16	61	13	
boxes,	8	111	95	2
kegs,		98	60	100
Hoops,			89,090	
Honey—casks,	40			
barrels,	43			
kegs,	165			
Hides,	2,356	514		

	Eur. & East I.	Unit. St.	W. Ind.	B. & Sp. Amer.
Indigo—kegs,	20			
tierces,	78			
barrels,	15			
Iron wire—tons,	2			
Indian corn & oats—bushels,	39,000		108,722	
hhds.			2,332	
barrels,			570	
Iron hoops—tons,		6		
bundles,		45		
Leather—boxes,		35		
bundles,		384	33	
fides,		40		
Lumber—feet,	328,325	4,990	2,384,094	13,792
Logwood & braziletto—tons,	22	36		7,914
pieces,		107		
Live oak, &c.—pieces,	2,021			
Loaf sugar—hhds.		189	20	
tierces,		15		3
barrels,		221	32	4
Mahog. & walnut—planks,	88	71		
logs,	249			
feet,		2,048		
Mustard—boxes,		64		
Midlings, Ind. meal, &c.—bbls.	1,483	2,429	13,949	657
hhds.		198	2,527	
Marble—cafes,	7			
Mill stones,		22		
Melaffes—hhds.		375		
Merchandize—hhds. (contents	22	274	17	5
tierces, unknown.)	91	257	13	148
barrels,	89	785	37	25
kegs,	33	1,184	35	260
firkins,	9			
boxes,	112			
packs,	32	986	161	612
trunks,		148		
cafes,		2,007		
crates,		159		
pipes,		52	1	5
jars,		678		
Naval stores—barrels,	8,528	405	936	300
Nicaragua wood—tons,	488			
logs,	17,322			
Nail rods—tons,		42		
bundles,		874		
Oil—tierces,		32		
barrels,	11	62	212	8
boxes,		13		
Oars and handspikes,	1,832			
Pleasure carriages		97	82	2
Potatoes, apples, & nuts—hhds.		19		
bbls.		1,447	1,025	118
bushels,		762	1,449	14

	Eur.&East I.	Unit. St.	W. Ind.	B. & Sp. Amer.
Pearl and pot-ash—tierces,	286			
barrels,	140			
Paper & pasteboard—bales,		835		
boxes,		34		
reams,		1,436		
Pig-iron—tons,	93			
Peas and beans—hhds.			57	
tierces,			101	
barrels,			409	
kegs,			316	
busbels,			310	
Porter and beer—hogheads,	56	121		
casks,	102		15	
barrels,	27	758	40	23
boxes,	17			
tierces,		149		16
hampers,		50		
Rye meal—barrels,			1,520	
Rice—tierces,	2,834	66	1,557	
Shingles,			4,744,687	64,097
bundles,			471	
Staves and heading,	2,033,802	35,720	1,870,403	20,350
Steel—bars,	1,805			
Shorts and bran—hhds.		139		
busbels,		7,073		
Snake root—hhds.	6			
tierces,	4			
Saddle trees,		288		
Soap and candles—boxes,	37	1,731	790	235
Shooks,			2,412	
Salt—busbels,	138	22,053		
barrels,			70	300
Snuff—boxes,		31	297	
barrels,	6	225	150	
hogheads,		14		
tierces,		112		
kegs,		21	56	
Stills and worms,		69		
Strub—hogheads,	6			
casks,	339			
barrels,	4			
Sheep,			401	
Spruce—boxes,	24	87		
Ship stuff—hogheads,			205	
barrels,			1,842	
Sugar—tierces,	5			
Sturgeon & oysters—kegs,	206		189	
Sheet copper—casks,	14			
Share moulds,		313		
Spirits of turpentine—barrels,	17			
Seeds and plants—casks,	23			
Tallow—barrels,		59	476	24
Timber—pieces,			1,236	

	Eur.&East Indies.	Unit. St.	W.Ind.	B.&Sp. Amer'
Tobacco—tierces,		16		
barrels,		52	27	
hogheads,	2,910	76	113	
boxes,		7	6	
Tea—chefts,		706	10	9
1-2 ditto,		126		
1-4 ditto,		272		
1-8 ditto,		40		
boxes,		185		
Wheat, &c.—bushels	154,768	6,731		
hogheads		81	25	
barrels		72	40	
Wagons, carts & drays,		62	30	
Wine—pipes,	780	616	30	
half do.		169	7	3
hogheads,	116			
quarter casks,	439	909	70	23
casks,	583	457		45
tierces,		25		
kegs,		17		
boxes,			22	
Whalebone—packs,	11			
Wheelbarrows, &c.		118	18	
Windfor chairs,	132	3,804		



*A valedictory oration, delivered at
Princeton college, in 1784.*

TO a mind, that is tenderly susceptible, and strongly retentive of early impressions, few things are more painful than to be parted from an object with which it has long been familiar. Man is a creature of habit; what he has long been acquainted with, he becomes attached to, from this single cause. "I would not," says an eminent French philosopher, "have an old post pulled up, or an aged tree cut down, which I have long been used to behold and visit." But when the object has insinuated itself into our hearts, by its conformity to the principles of taste, or its congeniality with our affectionate feelings, we lament the separation with tenfold affliction—we pause on those circumstances or scenes, which were most pleasing—and by a comparison, with such as future life may present, augment the distress of parting.

With such sentiments it is, that on

the present occasion, we address you, reverend and worthy gentlemen. When we call to mind that the institution, at which we have received the rudiments of our education, the seminary where we have been instructed in the sublime art of promoting our own best happiness, by reverence to our Maker, and usefulness to man, is patronized and superintended by your goodness, and fidelity—when we remember, that under your guardian care, it has flourished, and we have been highly benefited, our hearts glow with gratitude, to the mediate instruments of our privileges and our happiness. Often, in the course of our future days, as we sensibly feel the advantages that result from a liberal and religious education—often, as we find the cup of life sweetened by the ingredients of knowledge and virtue—we will remember the fount at which it was filled, and as we quaff it off, pay you, reverend and worthy gentlemen, a tribute of thanks, and from hearts fraught with gratitude and affection, breathe a

prayer to heaven, for the health and happiness of the honourable board of trustees of Nassau hall.

The president.

To you, reverend and dear sir, we cannot turn at this time without emotion of a grateful and pensive kind. For when, through the avenue of the last years of our life, we trace the many sweet scenes that break on the mental sight—when we recall the instructions, we have received from your lips; and recollect how well they are calculated to plant peace in our own bosoms, and to enable us to communicate it to others; the levity of youth gives way to the deep gratitude of riper years, and the reverence of the pupil is lost in the affection of a child. May the sentiments, inspired by your enlightning lessons, never be erased! May they answer the good purposes, for which they were delivered! and to periods yet far remote, bear an honourable testimony of your capacity and fidelity, in training the youth, entrusted to your care, to habits of industry, temperance and piety! And that yourself, reverend and dear sir, whose high attainments in political and literary knowledge, have not been able to stop the foot of Time—that yourself, while drawing near to the close of your pilgrimage, may, yet in health and peace, live to see these plants of your care, blossom and produce much fruit—is the sincere wish of your affectionate pupils.

Vicepresident.

But to the more immediate director of our youthful pursuits—to our guide—teacher—and friend—what shall the debtors of his goodness—the last born of his care and instruction, say? Shall they approach him, with reverence of his talents—with gratitude for his attention—or with wishes for his happiness? Alas—reverence before him looks up and is silent—gratitude exceeds the power of language—and wishes for his happiness, impatiently wait the occasion of evincing their sincerity. Yet duty, and the occasion, prompt one parting tribute. And what, beloved sir, can we, whom your lips and conduct have

equally instructed, offer with hopes of acceptance, better than the warm emotions of grateful minds? We would also pray for your health, for that health which the sons of science—which the lovers of mankind—and the parents of promising sons, have such reason to pray may be preserved perfect.

May you be long continued a blessing to this institution—to your country—to religion—and the world: and while you continue to form the minds of the American youth—the rude Indian and degraded African shall unite in praise of that advocate, who could so ably maintain the cause of human nature, and prove their affinity to their haughty oppressors. In admiration of the same character, we also could long dwell with pleasure—but the occasion enjoins brevity. We would, therefore, conclude this our salutation, by wishing you increased health, and happiness equal to your merit—happiness such as the world can neither give nor take away.

The gentlemen of the faculty will permit us to address them also with lips of sincerity, and hearts of affection. The many scenes, in which they have jointly contributed their exertions towards the improvement of our minds, must not pass unnoticed. The information daily communicated, in the chamber of recitation—the principles instilled at our morning and evening meetings, in the hall of devotion, rise on our memory like the lights of evening, to guide and to refresh us. They shall not be forgotten: they shall live, while the taper of life continues to burn—and as often as they recur to memory, prompt us to thank those, whom we now with unfeigned sincerity wish all health, peace, and prosperity.

My beloved friends and classmates, when Affection turns her eye towards you, every feeling of the heart melts; every tender image is awakened in the bosom—the recollection of the most pleasing scenes, that have gladdened life—a refurvery of blended enjoyments in which the heart, the fancy, and the understanding have united, rush on the soul, and absorb all her powers. These

once have charmed : but alas, under the impression, that they shall charm no more, how shall I effect my salutation to you ? fain would I at this solemn crisis, in the concluding act of the drama, collect in a groupe the most interesting scenes, in which we have been mutually engaged, the most happy moments we have passed together, and placing them before you, as the best prayer I could offer—as the last request I could make—pray you, by these, always to bear in memory the pious and wise precepts, you have received at yonder institution—to resist the siren voice of temptation, that would seduce you from the path of innocence and peace—and to persevere in devotion to heaven, and charity to man.

This I offer as my last—my parting wish—on such an occasion I can never offer it again. But, rest assured, it shall long live in my bosom—a bosom which my dear classmates may confidently believe, will uniformly beat with a sincere wish that they may ever enjoy the blessings of health and content—and that they may find every desire gratified, that is consistent with innocence, or approved by reason.

Students of Nassau hall.

And let my much esteemed friends, the students of Nassau hall also be admonish'd of the importance of duly improving those talents, which are now put in their hands. It is but a short time, since we were situated as you. In a short time to come, you will take our place. The lapse of time is rapid, and unceasing. Soon shall we all launch together into the ocean of life. Whirlpools and quicksands will there await us. Let us prepare for them betimes; prudence and virtue will there be our best defence; and prudence and virtue should be early, to be successfully cultivated. The present moment is all that heaven allows us to call our own. Improve that well, my dear fellow students, that when you come to leave these peaceful seats, of science and of virtue, you may possess yourself of that blessing which Golconda's or Chili's mines cannot purchase—of happiness, the fruit of wisdom and of

virtue, the enjoyment of which, your late fellow students as sincerely wish you, as you can wish yourselves.

To the audience.

Yet while thus engaged in offering wishes for health and happiness, to those we have long been connected with, by the ties of friendship or authority, we should not forget the attentions due to so polite an assembly. Obligated by their kindness, we would fain offer them our sincerest thanks, and animated by their smiles on our earliest performances, we would wish to point their attention, to future days, when the blossom shall have ripened into fruit, and when the intellects which are now imbibing the rays of knowledge, shall in their turn widely diffuse over others the effulgence of truth.



FOR THE AMERICAN MUSEUM.

An oration intended to have been spoken at a late commencement, on the unlawfulness and impolicy of capital punishments, and the proper means of reforming criminals. By a citizen of Maryland.—P. 98.

TO propose an hospital, for the reformation of criminals, is a new attempt, and may perhaps tend more to excite the ridicule, than the candid attention of those who estimate opinions by their antiquity. Let it be remembered, however, that the shortightedness of the human mind, often makes it necessary to wade through the sea of conjecture to the shore of truth. And if projectors in this way miss the destined place, it by no means proves that such a place does not exist: and when they return, they may, at least, claim the praise of laudable ambition. I shall therefore beg permission to propose a few hints, which may both evince the practicability of reforming criminals, and furnish the outlines of a proper plan.

1. Religious exercises might be applied with good effect. The power of sacred oratory is irresistible. There have been instances of the most hardened criminals relenting and melting into tears, upon a lively representation of

their vices and their spiritual state in the glass of christianity. And when this is once effected, may they not by reading the scripture, prayer, and the influence of divine grace, be led, through the various steps of conviction, remorse, and repentance, to a thorough amendment? To deny this, is to call in question the truth of the sacred oracles, and to overthrow the dearest hopes of fallible man. And when this blessed work is brought to a consummation, the penitent is restored to the favour of heaven, and may certainly be permitted to resume his station among men.

2. Solitude and darkness are known to have a powerful influence on the mind. When the avenue of external sense is shut, and every accession of ideas from without precluded—the soul becomes an object to herself: her agitations subside: and her faculties tend to the natural equipoise. In the case of the criminal, this is the most important point. The order of the faculties produces order in their operation. Conscience ascends her throne: the fumes, raised by the storm of passions, vanish: vice appears in all its deformity: and the mind is again linked to virtue by all the attractions of native beauty and of interest.

3. Fasting, hard labour, and bodily pain, may, in certain cases, be successfully applied in the reformation of criminals. To these may be added, want of sleep, particular kinds of diet and drink, and many herbs and minerals, used medicinally. These, indeed, affect only the body immediately: but that they ultimately affect the mind, is obvious. The great difficulty is, to form a system, founded on reason and experience, by which these may be applied with certainty. The idea of physical applications, for moral disorders, is comparatively new: and some may account it wild and romantic. To me, however, it has always appeared plausible—even rational. Modern philosophy has wisely determined to banish system-building, and to take experiment for her guide. Now, experiment plainly points out such a mutual

connexion, and strict sympathy, between the human soul and body, that it seems as if the author of nature intended this, hitherto neglected, point, as one of the subjects of useful investigation—and, perhaps, as a grand instrument of future reformation and happiness among mankind.

The three foregoing heads form the ground-work of a plan which may, when duly improved, terminate in greater success than is at present imagined. Let proper receptacles be provided for criminals: and let them be superintended by men eminent for their experience and their knowledge of human nature, who shall have a discretionary power to determine the duration of the confinement, and to vary the mode of treatment, according to the case and behaviour of the culprit. Here it will be objected, that a free people ought to know exactly the laws, and the punishments which they denounce. This is true with regard to what constitutes a crime, and the mode of conviction. But when a criminal is once condemned by the known laws of his country; there cannot be any thing unreasonable in committing the mode of punishment to benevolent and well-informed men, who, independent in their office; and merciful in their disposition, could have no view but his reformation and happiness.

Some object, that hardened villains, particularly murderers, are beyond the possibility of reformation. This is assertion unwarranted by experience. There have been instances of murderers, who escaped detection, reforming and living exemplary lives. The reverse, indeed, is often the case of those who break prison, or are pardoned at the foot of the gallows. The reason of this difference is plain. In the latter case, they have been exposed to the gaze of the world, and dragged about in chains, as so many monsters in human shape: and this effaces the sense of shame, hardens the heart, and instead of remorse, excites indignation and ferocity. In the former case, a sense of reputation remains; the door to future

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virtue and esteem is still open ; the criminal passion gradually subsides ; and conscience resumes her authority. Now all these good effects might be secured by the proposed plan of confinement : and there is a moral certainty, that under proper management, they would terminate in the entire reformation of the criminal.

But, admitting that we could never attain such a certainty of his reformation, as to justify us in prudence in letting him resume his place in society—where is the impropriety of making him a prisoner for life ? The labour of a human being is certainly more than a compensation for his maintenance. And as his treatment might be, and ought to be, mild, and no apprehension of a violent death before him—he would not be tempted to those daring acts for escaping, which, in our present criminals, originate from fear and desperation.

When I reflect on this subject, and hear Conscience, Religion, and Policy uniting their voices in concert—and behold Mercy coming forward, with uplifted hands and aspect benign, to plead in the same divine cause—and again, when I take a view of the improvements of the present age, and that liberal turn of thinking, that averse us to the slavery of habit which forms so bright a feature of the American character—I feel myself cheered with the hope that the period is not very distant, when humanity will assert her rights—when revenge and cruelty shall be held as repugnant to the spirit of christian

government, as they are to the spirit of christianity.

To you, wherever you are, whose hearts melt at the tale of woe—whose generous souls, spurning the shackles of prejudice, are prepared to listen to the groan of misery, the complaint of pity—to you I appeal, because you alone are the competent judges. Come and decide this question. Bring along religion—bring the spirit of true policy—bring reason—bring justice : we are not afraid of their severest inspection. Do you observe yonder criminal ? Ah ! why are his hands loaded with fetters ! why such a doleful clank of chains, as he slowly moves along his galled legs ! whence that pale and squalid countenance ! They are dragging him from a loathsome dungeon, the former echo of his groans, to the fatal tree. And whence this dire severity ? Impelled by folly in a hapless hour, he had stolen his neighbour's horse. And must he be hurried out of the world by a violent death ? Forbid it heaven ! He holds up his trembling hands for mercy—he deploras his error ; for his heart is yet uncorrupted. See his helpless wife and tender babes : their shrieks pierce the skies—they tear their hair—the powers of nature are exhausted—they faint. And must he suffer ? Rise, Humanity ! rise, Justice ! rise, Policy ! rescue the unhappy man from destruction : remove him for a while to the abodes of reflection : and restore him to his family, to his country, and to virtue.

S E L E C T E D P R O S E .

An essay on the causes of the variety of complexion and figure in the human species. By the rev. Samuel Stanhope Smith, D. D. vice-president, and professor of moral philosophy in the college of New Jersey ; and M. A. P. S. —Continued from Vol. VI. page 148.

I Have said, that the process of nature in this as in all her other works, is inexplicable. One secondary cause, however, may be pointed out, which seems to have considerable influence on the

event *. Connexions in marriage will

NOTE.

* Besides this, men will soon discover, those kinds of diet, and those modes of living, that will be most favourable to their ideas. The power of imagination, in pregnant women, might perhaps deserve some consideration on this subject. Some years since, this principle was carried to excess. I am ready to believe that philosophers, at present,

generally be formed on this idea of human beauty in any country. An influence this which will gradually approximate the countenance towards one common standard. If men, in the affair of marriage, were as much under management as some other animals, an absolute ruler might accomplish, in his dominions, almost any idea of the human form. But left, as this connexion is, to the passions and interests of individuals, it is more irregular and imperfect in its operations. And the negligence of the vulgar, arising from their want of taste, impedes, in some degree, the general effect. There is, however, a common idea which men, insensibly to themselves, and almost without design, pursue: and they pursue it with more or less success, in proportion to the rank and taste of different classes in society, where they do not happen, in particular instances, to be governed, in connexions of marriage, by interest ever void of taste. The superior ranks will always be first, and, in general, most improved, according to the prevalent idea of national beauty; because they have it, more than others, in their power to form matrimonial connexions favourable to this end. The Persian nobility, improved in their idea of beauty, by their removal to a new climate, and a new state of society, have, within a few races, almost effaced the characters of their Tartarian origin. The Tartars, from whom they are descended, are among the most deformed and stupid nations upon earth. The Persians, by obtaining the most beautiful and agreeable women from every

NOTE.

run to extremes on the other hand. They deny entirely the influence of imagination. But since the emotions of society have so great an influence, as it is evident they have, in forming the countenance—and since the resemblance of parents is communicated to children—why should it be deemed incredible, that those general ideas, which contribute to form the features of the parent, should contribute also to form the features of the child?

country, are become a tall, and well-featured, and ingenious nation. The present nations of Europe have, with the refinement of their manners and ideas, changed and refined their persons. Nothing can exceed the pictures of barbarism and deformity given us of their ancestors, by the Roman writers. Nothing can exceed the beauty of many of the present women of Europe and America, who are descended from them. And the Europeans and Americans are the most beautiful people in the world, chiefly, because their state of society is the most improved. Such examples tend to shew how much the varieties of nations may depend on ideas created by climate, adopted by inheritance, or formed by the infinite changes of society and manners*. They shew, likewise, how much the human race might be improved both in personal and in mental qualities, by a well-directed care.

The ancient Greeks seem to have been the people most sensible of its influence. Their customs, their exercises, their laws, and their philosophy, appear to have had in view, among other objects, the beauty and vigour of the human constitution. And it is not an improbable conjecture, that the fine models, exhibited in that country, to statuary and painters, were one cause of the high perfection, to which the arts

NOTE.

* Society in America is gradually advancing in refinement: and if my observation have been just, the present race furnishes more women of exquisite beauty than the last, though they may not always be found in the same families. And if society should continue its progressive improvement, the next race may furnish more than the present. Europe has certainly made great advances in refinement of society, and probably in beauty. And if exact pictures could have been preserved of the human countenance and form, in every age since the great revolution made by the barbarians, we should perhaps, find Europe as much improved in its features as in its manners.

of sculpture and painting arrived in Greece. If such great improvements were introduced by art into the human figure among this elegant and ingenious people, it is a proof at once of the influence of general ideas, and how much might be effected by pursuing a just system upon this subject. Hitherto it has been abandoned too much to the government of chance. The great and noble have usually had it more in their power than others, to select the beauty of nations in marriage: and thus, while, without system or design, they gratified only their own taste, they have generally distinguished their order, as much by elegant proportions of person, and beautiful features, as by its prerogatives in society. And the tales of romances, which describe the superlative beauty of captive princesses—and the fictions of poets, who characterise their kings and nobles, by uncommon dignity of carriage and elegance of person, and by an elevated turn of thinking—are not to be ascribed solely to the venality of writers prone to flatter the great, but have a real foundation in nature*. The ordinary strain of language, which is borrowed from nature, vindicates this criticism. A princely person, and a noble thought, are usual figures of speech †. Mental capacity,

which is as various as climate and personal appearance, is, equally with the latter, susceptible of improvement, from similar causes. The body and mind have such mutual influence, that whatever contributes to change the human constitution in its form or aspect, has an equal influence on its powers of reason and genius: and these have again a reciprocal effect in forming the countenance. One nation may, in consequence of constitutional peculiarities, created more, perhaps, by the state of society, than by the climate, be addicted to a grave and thoughtful philosophy; another may possess a brilliant and creative imagination: one may be endowed with acuteness and wit; another may be distinguished for being phlegmatic and dull. Boeotian and Attic wit was not a fanciful, but real distinction, though the remote origin of Cadmus and of Cecrops was the same. The state of manners and society in those republics produced this difference more than the Boeotian air, to which it has been so often attributed. By the alteration of a few political, or civil, or commercial institutions, and consequently, of the objects of society and the train of life, the establishment of which depended on a thousand accidental causes, Thebes might have become Athens, and Athens Thebes. Different periods of society, different manners, and different objects, unfold and cultivate different powers of the mind. Poetry, eloquence, and philosophy, seldom flourish together in their

NOTES.

* Coincident with the preceding remarks on the nations of Europe, is an observation made by captain Cook, in his last voyage, on the island Ohwyhee, and on the islands in general, which he visited in the great south sea. He says, "the same superiority which is observable in the Erees [or nobles] through all the other islands, is found also here. Those, whom we saw, were, without exception, perfectly well formed; whereas the lower sort, besides their general inferiority, are subject to all the variety of make and figure that is seen in the populace of other countries." Cook's third voyage, book 3d. chapter 6th.

† Such is the deference paid to beauty, and the idea of superiority it inspires, Vol. VII. No. IV.

NOTE.

that to this quality, perhaps, does the body of princes and nobles, collectively taken, in any country, owe great part of their influence over the populace. Riches and magnificence in dress and equipage, produce much of their effect by giving an artificial beauty to the person. How often does history remark that young princes have attached their subjects, and generals their soldiers, by extraordinary beauty? and young and beautiful queens have ever been followed and served with uncommon enthusiasm. z C

highest lustre. They are brought to perfection by various combinations of circumstances; and are found to succeed one another, in the same nation, at various periods, not because the race of men, but because manners and objects are changed. If as faithful a picture could be left to posterity, of personal, as of mental qualities, we should probably find the one in these several periods as various as the other; and we should derive from them a new proof of the power of society to multiply the varieties of the human species. Not only deficiency of objects, to give scope to the exercise of the human intellect, is unfavourable to its improvement; but all rudeness of manners is unfriendly to the culture, and the existence of taste; and even coarse and meagre food may have some tendency to blunt the powers of genius. These causes have a more powerful operation than has hitherto been attributed to them by philosophers; and merit a more minute and extensive illustration than the subject of this discourse will admit. The mental capacities of savages, for these causes, are usually weaker than the capacities of men in civilized society*. The powers of their minds, through defect of objects to employ them, lie dormant, and even become extinct. The faculties which, on some occasions, they are found to possess, grow feeble through want of motives to call forth their exercise. The coarseness of their food, and the

NOTE.

* The exaggerated representations, which we sometimes receive, of the ingenuity and profound wisdom of savages, are the fruits of weak and ignorant surprise. And savages are praised by some writers for the same reason that a monkey is—a certain imitation of the actions of men in society, which was not expected from the rudeness of their condition. There are doubtless degrees of genius among savages as well as among civilized nations: but the comparison should be made of savages among themselves; and not of the genius of a savage with that of a polished people.

filthiness of their manners, tend to blunt their genius. And the Hottentots, the Laplanders, and the people of New-Holland, are the most stupid of mankind, for this, among other reasons, that they approach in these respects, the nearest to the brute creation†.

I am now come to shew in what manner the features of savage life are affected by the state of society.

Civilization creates some affinity in countenance among all polished nations. But there is something so peculiar and so stupid in the general countenance of savages, that they are liable to be considered as an inferior grade in the descent from the human to the brute creation. As the civilized nations inhabit chiefly the temperate climates—and savages, except in America, the extremes of heat and cold—these differences, in point of climate, combined with those that necessarily arise out of their state of society, have produced varieties so great as to astonish hasty observers, and hasty philosophers. The varieties, indeed, produced in the features by savage life, are great: but the real sum of them is not so great as the apparent. For the eye taking in at one view, not only the actual change made in each feature, but their multiplied and mutual relations to one another, and to the whole—and each new relation giving the same feature a different aspect, by comparison—the final result appears prodigious‡. For example, a change made in the eye, produces a change in the whole countenance; because it presents to us, not singly the difference that has hap-

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† It is well known, that the Africans, who have been brought to America, are daily becoming, under all the disadvantages of servitude, more ingenious and susceptible of instruction. This effect, which has been taken notice of more than once, may, in part perhaps, be attributed to a change in their modes of living, as well as to society, or climate.

‡ See American Museum, Vol. VI. page 277.

pened in that feature, but all the differences, which arise from its combinations with every feature in the face. In like manner, a change in the complexion presents not its own difference only, but a much greater effect by a similar combination with the whole countenance. If both the eyes and the complexion be changed in the same person, each change affecting the whole features, the combination of the two results will produce a third incomparably greater than either. If, in the same way, we proceed to the lips, the nose, the cheeks, and to every single feature in the visage, each produces a multiplied effect, by comparison with the whole, and the result of all, like the product of a geometrical series, is so much beyond our first expectation, that it confounds common observers; and will sometimes embarrass the most discerning philosophers, till they learn, in this manner, to divide and combine effects.

To treat this subject fully, it would be necessary, in the first place, to ascertain the general countenance of savage society—and then, as there are degrees in the savage as well as in the civilized state, to distinguish the several modifications which each degree makes in the general aspect—and, in the last place, to consider the almost boundless varieties, which arise from combining these general features with the effects of climate and of other causes already mentioned. I do not propose, however, to pursue the subject to such extent. I shall endeavour only to draw the general outlines of the savage countenance as it is formed by the state of society; and shall leave its changes, resulting from the different degrees of that state, and from the combinations of these with other causes and effects, to exercise the leisure and observation of the ingenious.

The eye of a savage is vacant and unexpressive: the whole composition of his countenance, is fixed and stupid: and over these unmeaning features is thrown an air of wildness and melancholy: the muscles of the face are soft

and lax: and the face is dilated at the sides: the mouth is large—the lips swelled and protruded—and the nose, in the same proportion, depressed*.

This is the picture. To explain it I observe, that the expression of the eye, and of the whole countenance, depends on the nature and variety of thought and emotion. Joy and grief, solitude and company, objects of attention, habits, manners—whatever occupies the mind, tends to impress upon the countenance its peculiar traits. Mechanical occupations and civil professions are often distinguished by peculiarities in manner and aspect. We frequently discriminate with ease religious denominations by a certain countenance formed by the habits of their profession. Every thought has an influence in forming and diversifying the character of the countenance: and vacuity of thought leaves it unmeaning and fixed. The infinite variety of ideas and emotions in civilized society, will give every class of citizens some distinguishing expression, according to their habits and occupations; and will bestow on each individual some singular and personal traits, according to his genius, education, or pursuits. Between savage and civilized society there will be all the difference which can arise from thinking and from want of thought. Savages will have all that uniformity among themselves in the same climate, which arises from vacancy of mind, and want of emotion. Knowledge is various: but ignorance is ever the same. A vacant eye, a fixed and unmeaning countenance of idiotism, seem to reduce the savage, in his aspect, many grades nearer than the citizen, to the brute creation. The solitude in which he lives, disposes him to melancholy. He seldom speaks or laughs. Society rarely enlivens his features. When not engaged in the

NOTE.

* In this representation of the savage countenance, I have chiefly in view the American savage; although its general lineaments, and the causes assigned for them, may, in a great degree, be universally applied.

chace, having no object to rouse him, he reclines sluggishly on the ground; he wanders carelessly through the forest; or he sits for hours in one posture, with his eyes fixed to a single point, and his senses lost in fullen and unmeaning reverie. These solitary and melancholy emotions serve to cast over his visage, which other causes render fixed, and unexpressive, a sad and lugubrious air. The wild scenes of nature, in an uncultivated country, impress some resemblance of themselves on the features: and the passions of war and rage, which are almost the only ones, that occupy the mind of a savage, mingle with the whole an aspect of brutal ferocity*.

Paucity of ideas, solitude, and melancholy, contribute likewise, in no small degree, to form the remaining features of a savage—a large and protruded mouth, a dilated face, and a general laxness and swell of all its muscles†.

Society and thought put a stricture upon the muscles of the face, which, while it gives them meaning and expression, prevents them from dilating and swelling as much as they would naturally do. They collect the countenance more towards the centre, and give it a greater elevation there‡. But the va-

cant mind of the savage leaving the face—the index of sentiment and passion—unexerted, its muscles are relaxed; they consequently spread at the sides, and render the middle of the face broad.

Grief peculiarly affects the figure of the lips, and makes them swell. So do all solitary and melancholy emotions. When, therefore, these are the natural result of the state of society—when they operate from infancy, and are seldom counteracted by the more gay and intense emotions of civil life—the effect will at length become considerable. The mouth of a savage will generally be large, and the lips, in a less or greater degree, thick and protruded||.

The nose affects, and is affected by, the other features of the face. The whole features usually bear such relation to one another, that if one be remarkably enlarged, it is accompanied with a proportional diminution of others. A prominent nose is commonly connected with a thin face, and thin lips. On the other hand, a broad face, thick lips, or a large and blunt chin, is accompanied with a certain depression of the feature of the nose. It seems as if the extension of the nerves, in one direction, restrained and shortened them in another‡. Savages, therefore, com-

NOTES.

* The inhabitants of the numerous small islands in the great Southern and Pacific oceans, form an exception to this remark. Prevented, by their isolated state, from engaging, like the continental savages, in perpetual hostilities with neighbouring tribes, they are distinguished by an air of mildness and complacency which is never seen upon the continent.

† That these are natural tendencies of solitude, and vacancy of thought, we may discern by a small attention to ourselves, during a similar state or similar emotions of mind.

§ The advancement of society and knowledge is probably one reason why the Europeans in general have a more elevated countenance than the Asiatics.

The reader will be kind enough to remember, that all remarks of this nature are only general, and not intended to reach every particular instance, or to insinuate that there may not, in the infinite variety of nature, be many particular exceptions.

|| The rustic state, by its solitude and want of thought and emotion, bears some analogy to the savage: and we see it accompanied by similar effects on the visage—the countenance vacant, the lips thick, the face broad and spread, and all its muscles lax and swelling.

‡ By a small experiment on ourselves, we may render this effect obvious. By a protrusion of the lips, or by drawing down the mouth at the corners, we shall find a stricture on the nose, that, in an age when the features

monly have this feature more sunk and flat, than it is seen in civil society. This, though a partial, is not the whole cause of that extreme flatness which is observed in part of Africa, and in Lapland. Climate enters there, in a great degree, for the effect: and it is aided by an absurd sense of beauty, which prompts them often to depress it by art*.

The preceding observations tend to account for some of the most distinguishing features of savages. To these I might have added another general reason of their peculiar wildness and uncouthness in that state of society. The feelings of savages, when they deviate from their usual apathy, are mostly of the uneasy kind: and to these they give an unconstrained expression. From this cause will necessarily result a habit of the face, in the highest degree rude and uncouth; as well as, a similar negligence, among the vulgar, adds exceedingly, to that disgusting coarseness which so many other causes contribute to create.

I have now finished the discussion which I proposed, as far as I design at present to pursue it. Many of the observations, which have been made in the progress of it, may, to persons not

accustomed to a nice examination of the powers of natural causes, appear minute and unimportant. It may be thought that I have attributed too much to the influence of principles which are so slow in their operation and imperceptible in their progress. But, on this subject, it deserves to be remembered, that the minutest causes, by acting constantly, are often productive of the greatest consequences. The incessant drop at length wears a cavity in the hardest rock. The impressions of education, which, singly taken, are scarcely discernible, ultimately produce the greatest differences between men in society. How slow the progress of civilization, which the influence of two thousand years hath as yet hardly ripened in the nations of Europe! How minute and imperceptible the operation of each particular cause which has contributed to the final result! And, yet, how immense the difference between the manners of Europe barbarous, and Europe civilized! There is surely not a greater difference between the figure and aspect of any two nations on the globe. The pliant nature of man is susceptible of changes from the minutest causes, and these changes, habitually repeated, create at length, conspicuous distinctions. The effect proceeds increasing from one generation to another, till it arrive at that point where the constitution can yield no farther to the power of the operating cause. Here it assumes a permanent form, and becomes the character of the climate or the nation.

Superficial thinkers are often heard to ask, why, unless there be an original difference in the species of men, are not all born at least with the same figure, or complexion? It is sufficient to answer to such enquiries, that it is for the same reason, whatever that may be, that other resemblances of parents are communicated to children. We see that figure, stature, complexion, features, diseases, and even powers of the mind, become hereditary. To those who can satisfy themselves with regard to the communication of these properties, the transmission of climatical or national dif-

NOTES.

were soft and pliant, would sensibly tend to depress it. A like tendency, continued through the whole of life, would give them an habitual position very different from the common condition of civilized society: and the effect would be much greater than would readily occur to our first reflexions upon the subject.

* That such an effect should be the result of climate is not more wonderful than the thick necks created by the climate of the Alps; or than other effects, within our own knowledge, which certainly spring from this cause. That it arises from climate, or the state of society, or both, is evident, because the nose is becoming more prominent in the posterity of those who have been removed from Africa to America,

ferences, ought not to appear surprising: the same law will account for both. If it be asked, why a sun-burnt face or a wounded limb is not also communicated by the same law? It is sufficient to answer, that these are only partial accidents, which do not change the inward form and temperament of the constitution. It is the constitution that is conveyed by birth. The causes, which I have attempted to illustrate, change, in time, its whole structure and composition: and when any change becomes incorporated, so to speak, it is, with other constitutional properties, transmitted to offspring.

I proceed now to consider the exceptions existing among mankind, which seem to contradict the general principles that have been laid down, concerning the influence of climate, and of the state of society.

I begin with observing that these exceptions are neither so numerous nor so great, as they have been represented by ignorant and inaccurate travellers, and by credulous philosophers. Even Buffon seems to be credulous, when he only doubts concerning the relations of Struys, and other prodigy-mongers, who have filled the histories of their voyages with crude and hasty observations, the effects of falsehood, or of stupid surprise. Nothing can appear more contemptible than philosophers with solemn faces, retailing, like maids and nurses, the stories of giants*—of tailed men†—

NOTES.

* Buffon, describing the inhabitants of the Marian, or Ladrone islands, supposes that they are, in general, a people of large size; and that some may have been seen there of gigantic stature. But before Buffon wrote, there was hardly a navigator who did not see many giants in remote countries. Buffon has the merit of rejecting a great number of incredible narrations.

† Lord Monboddo supposes that mankind, at first, had tails—that they have fallen off by civilization—but that there are still some nations, and some individuals, who have this honourable

of a people without teeth‡—and of some absolutely without necks§. It is a shame for philosophy at this day to be swallowing the falsehoods, and accounting for the absurdities of sailors. We in America, perhaps, receive such tales with more contempt than other nations; because we perceive in such a strong light, the falsehood of similar wonders, with regard to this continent, which were a few years ago reported, believed, and philosophised on in Europe. We hear every day the absurd remarks, and the false reasonings of foreigners on almost every object which comes under their observation in this new region. They judge of things, of men, and of manners, under the influence of habits and ideas framed in a different climate, and a different state of society: or they infer general and erroneous conclusions from single and mistaken facts, viewed through that prejudice, which previous habits always form in common minds||.

NOTES.

mark of affinity to the brutes. What effect might result from the conjunction of a savage with an ape, or an orang-outang, it is impossible to say. But a monstrous birth, if it should happen, however it may be exaggerated by the ignorance of sailors, should never be dignified as a species, in the writings of philosophers.

‡ A most deformed and detestable people, whom Buffon speaks of, as natives of New Holland.

§ Sir Walter Raleigh pretends to describe a people of that kind in Guiana. Other voyagers have given a similar account of some of the Tartar tribes. The necks of these Tartars are naturally extremely short: and the spirit of travelling prodigy has totally destroyed them.

|| It requires a greater portion of reflection and philosophy than falls to the lot of ordinary travellers, to enable them to judge with propriety of men and things in distant countries. Countries are described from a single spot—manners from a single action—and men from the first man that is seen on a foreign shore, and perhaps him only half

Short coats versus long coats.

I WAS always fond of mathematical demonstrations. They are like "proofs of holy writ"—A worthy friend of mine observed the other day, that it would be a vast saving to the empire, if the people would make short coats fashionable. "Pray how can that be possible?" says a young fellow stand-

ing by, dressed in the pink of the mode, with his skirts almost touching his ankles. "How is it possible that half a yard of cloth," continues he, "off two or three gentlemen's coats, could be of any advantage to the empire?" This inconclusive but powerful refutation seemed to have a great effect upon two

NOTE.

seen, and at a distance. From this spirit, America has been represented by different travellers as the most fertile or the most barren region on the globe. Navigators to Africa often speak of the spreading forests and luxuriant herbage of that arid continent, because some scenes of this kind are presented to the eye along the shores of the Gambia and the Senegal: and surprise, occasioned by an uncommon complexion or composition of features, has increased or diminished the stature of different nations, beyond all the proportions of nature. Such judgments are similar, perhaps, to those which a Chinese sailor would form of the united states, who had seen only cape May; or would form of Britain or of France, who had seen only the ports of Dover or of Calais. What information, concerning those kingdoms, could such a visitant afford his countrymen from such a visit? Beside the limited sphere of his observation, he would see every thing with astonishment, or with disgust, which would exaggerate or distort his representation. He would see each action by itself, without knowing its connexions: or he would see it with the connexions which it would have in his own country. A similar error induced capt. Cook in his first voyage, to form an unfavourable opinion of the modesty and chastity of the women of Otaheite, which more experience taught him to correct. Many such false judgments are to be found in almost every writer of voyages or travels. The savages of America are represented as frigid, because they are not ready forever to avail themselves of the opportunities offered by their state of society, to violate the chastity of their females. They are sometimes represented

as licentious, because they often lie promiscuously round the same fire. Both judgments are false, and formed on prepossessions created in society. Simplicity of manners, more than constitution, or than climate, produces that appearance of indifference, on the one hand, which is called frigidity, and that promiscuous intercourse, on the other, which is supposed to be united with licence. Luxury, restraints, and the arts of polished society inflame desire, which is allayed by the coarse manners and hard fare of savage life, where no studied excitements are used to awaken the passions. The frontier counties of all these states at present afford a striking example of the truth of this reflexion. Poor, and approaching the roughness and simplicity of savage manners, and living in cabins, which have no divisions of apartments, whole families, and frequently strangers lodge together in the same inclosure, without any sense of indecency, and with fewer violations of chastity, than are found amidst the restraints and incitements of more polished society. On a like foundation, cowardice has been imputed to the natives of America, because they prosecute their wars by stratagem—insensibility, because they suffer with patience—and thievishness, because a savage, having no notion of personal property but that which he has in present occupation and enjoyment, takes without scruple what he wants, and sees you do not need. In innumerable instances, the act of one man, the figure or stature of the first vagrant, seen upon a distant shore, has furnished the character of a whole nation. It is absurd to build philosophic theories on the ground of such stories.

(To be continued.)

or three spectators, who had by this time concluded, that long coats were no disadvantage to the empire: and they were further confirmed in their opinion, by recollecting they were fashionable. However, my friend proceeded, in a cool deliberate manner, to shew their pernicious effect, in nearly the following manner:

1,000,000 of men who wear coats in America.

500,000 who get coats yearly,
500,000 who get coats every three years,

} upon an average.

Suppose the cloth, which the first five hundred thousand wear, to be worth twenty shillings per yard—and suppose half a yard less were put in every coat, which the present fashion would very well afford—here would be an annual saving to the empire, of two hundred and fifty thousand pounds.

Then suppose the cloth, which the last five hundred thousand wear, to average at sixteen shillings per yard—and the like quantity of half a yard to be spared—here would be another saving to the empire of sixty six thousand six hundred and sixty six pounds thirteen shillings and four pence annually; which, with the former, amounts to *only* the trifling sum of three hundred and sixteen thousand pounds thirteen shillings and four pence annually.

These plain calculations astonished the young gentlemen with the long coats: and they could hardly be persuaded that there was not some magic used in the figures—they lifted up the paper—laid it down—counted the number of figures; and then laid down the paper with a loud laugh, observing at the same time that long coats were fashionable—“and more is the pity,” said I.

I wish some ingenious person would follow up this subject: he would find it connected with others equally injurious: it would, if properly discussed, be of infinite service.

New York, August 1786.

ANDREW AIMWELL.

From the British Annual Register, for 1781.

Naval-office, January 23, 1781.

An account of the men raised for his Britannic majesty's navy, marines included, from the 29th of September, 1774, to the 29th of September, 1780.

Years.	No. raised.
From September, 1774,	354
1775,	4,734
1776,	21,564
1777,	37,458
1778,	41,874
1779,	41,832
To September, 1780,	28,210

176,026

Navy-office, January 23, 1781.

An account of the men who have died in actual service in his Britannic majesty's navy, since the first day of January, 1776, distinguishing (as far as may be) those who have been killed by the enemy; and also of the number of such men as have deserted the said service in the same period, as far as the several accounts can be made up, distinguishing each other.

Years.	Died.	Killed.	Deserted.
1776	1,679	105	5,321
1777	3,247	40	7,685
1778	4,801	254	9,919
1779	4,726	551	11,541
1780	4,092	293	7,603
Total,	18,545	1,243	42,069

Account of an extraordinary halo.

A Desire of contributing somewhat towards the increase of science, and the gratification of the lovers of it, is my motive for publishing the following account of a very extraordinary halo, or rather a most curious complication of halo, which was yesterday observed here. It was about half after nine in the morning when I first saw it.

The primary circle, about the sun, appeared as usual, except that it was very highly distinguished with most, if not all of the colours of the rainbow. The other circle, which I call secondary, extended west several degrees past

the zenith : and its semi-diameter was nearly, if not exactly double that of its primitive. Both this, and the two elliptical circles, were luminous stripes of equal and uniform brightness, about as wide as the rainbow. Just without the points, where the greater circle intersected the smaller ellipsis, were too exceedingly bright, but short and highly-coloured streaks, like what are vulgarly fun dogs : and one, who saw it earlier than I, informs, that there were two inverted, luminous, and coloured arches. Though I observed those parts of the hemisphere to be highly luminous and coloured, I did not observe they were circular. When I made my observation, I retired immediately to lay it down on paper, while the idea was full on my mind. I saw it no more until about ten o'clock, when I perceived the greater circle considerably diminished, in extent, and each of the ellipses diminished, in extent and brightness : and in half an hour more these latter had wholly disappeared : and the secondary circle, though bright as ever, was now no larger in circumference than the primitive : and within fifteen minutes after, was no more to be seen ; leaving however the principal circle as bright as before, which did not disappear until nearly twelve o'clock.

THEODORE HINSDALE.

Windsor, ConneElicut, May 29, 1789.

State of the public revenue of Europe, as copied from the London Morning Chronicle of the 27th of December 1787.

	£.
1 France,	sterling, 18,000,000
2 Great Britain,	14,500,000
3 Austria,	12,400,000
4 Spain,	5,000,000
5 Russia,	5,800,000
6 Turkey,	5,000,000
7 Prussia,	3,600,000
8 Portugal,	1,800,000
9 Sicily,	1,400,000
10 Holland,	5,151,500
11 Sweden,	1,300,000
12 Venice,	1,000,000
13 Denmark,	1,000,000

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14 Electorate of Hanover,	300,000
15 Electorate of Saxony,	1,100,000
16 Joint electorate of the Palatinate of Bavaria,	1,100,000
17 Sardinia,	1,100,000



State of Holland, 1787. Extracted from late and authentic accounts.

Population. From the last accounts it appears, that there were 4,875,000 souls in the united provinces.

Revenue. The amount of the Dutch revenue was as follows, viz.

Internal excises	£. 3,860,000 sterl.
Customs	470,000
Poll taxes	230,000
Conquered districts	95,500
East India company	126,000
Bank of Amsterdam	60,000
Other articles	310,000

£. 5,151,500

Army. In general, the Dutch keep up a standing force of about 40,000 men, all Gerinans, Swiss, or French refugees ; but they have augmented it lately to the following number :

Horse and Dragoons	6,300
Infantry	45,000
Artillery	400

51,700

Navy. Till lately it was in a very contemptible condition : at present it consists of 1 ship of 74 guns, 1 of 70, 14 of 60, 12 of 50, (reckoned of the line,) 10 of 45, 5 of 40, and 16 of 30, besides some smaller vessels. And it is believed, that they could have ten sail more in a short time. It is said, that they could man a fleet of 50 ships of the line, but it would greatly distress their trading vessels.

Trade. It is an error to think, as many do, that the Dutch have only a remnant of their former commerce. The fact is, it was never better than at present : their East India commerce is exactly what it was. Their fisheries have improved : and their trade to the Baltic is very great. The whole commerce of Holland is supposed to yield a superlu-

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creation of national wealth, not short of eleven millions sterling per annum.

Manufactures—of every kind, except bleaching, have declined so much, as to be among the poorest of their resources. They have very few fabrics that they work for exportation.

Government. This has sustained great changes within these last fifty years. The form was originally democratical—but it has lately become almost a pure aristocracy.



Number of inhabitants in some of the principal cities of Europe, in 1686 and 1786.

	1686	1786
London,	696,000	1,000,000
Paris,	486,000	800,000
Amsterdam,	187,000	241,000
Venice,	134,000	100,000
Rome,	125,000	157,000
Dublin,	69,000	200,000
Bristol,	48,000	98,000
Bourdeaux,	50,000	150,000
Marseilles,	150,000	200,000



List of bankrupts in England, from 1740 to 1787.

In 1740	270	In 1764	330
1741	265	1765	254
1742	247	1766	283
1743	196	1767	352
1744	187	1768	295
1745	207	1769	333
1746	167	1770	287
1747	167	1771	118
1748	208	1772	173
1749	190	1773	189
1750	212	1774	231
1751	183	1775	381
1752	166	1776	430
1753	250	1777	430
1754	232	1778	565
1755	220	1779	491
1756	274	1780	450
1757	284	1781	435
1758	334	1782	560
1759	289	1783	542
1760	231	1784	531
1761	198	1785	507
1762	236	1786	494
1763	259	1787	507

Instances of longevity in America.

IN South America, there was said, in the year 1785, to be a negro woman living, aged about 175: she remembered her first master, who died in 1615, and said that he had given her away, with some other property, towards founding a school.

Some years ago, there was living in Virginia, a native of Ireland, who, at the age of 109, was able to work at the taylor's trade, without spectacles; and what renders his case more remarkable, he was naturally very intemperate, and would get drunk as often as he could get liquor.

In the year 1776, died a mr. Payne, in Fairfax, Virginia, upwards of 100 years of age.

Died, November 1782, in Philadelphia, mr. Edward Drinker, almost 102, being born December 24, 1680.

In the year 1782, there was living near Philadelphia, (and perhaps may be living still) a healthy negro woman, able to walk several miles in a day, and wash clothes, who was then, as nearly as she could tell, about 103. She remembers her being brought to this city, before any houses were built here.

Died in 1786, in New York, mrs. Stock, aged 108 years and a half.

Lately died at Jones's creek, a branch of Pee-Dee, in North Carolina, mr. Matthew Bayley, aged 136: he was baptized when 134 years old; had good eye sight, and strength of body and mind, until death.



Exports from Canada and Nova Scotia to Jamaica, from April 3, 1783, to October 26, 1784.

Hogheads of fish,	753
Tierces do.	57
Barrels do.	457
Barrels of oil,	45
Barrels of rice,	10
Shaken casks,	710
Bundles of wood hoops,	20
Bushels of potatoes,	180
Masts and spars,	21
Staves and shingles,	301,334
Feet of lumber,	510,088

Mode of manufacturing glue.

GLUE is made in Europe of the ears, feet, trimmings, sinews, and scrapings of the skins of oxen, calves, sheep, &c. old leather, and fresh or raw hides mixed, are manufactured together: and this mixture is said to yield one third of its weight in good strong glue. The best glue is from the hides of old animals. Whole skins are very seldom used, unless they be much injured by the worm, rotted, or otherwise rendered unfit to make leather: but the smallest pieces are saved for the purpose.

In making glue of pieces of fresh skins, let them be steeped in water, two or three days. Dried hides may require longer time, and bits of leather much longer. While soaking they should be stirred occasionally. They put them to drain in hand-barrows, with grated bottoms, or in boxes with sloping sides and grated bottoms. When drained, let them be well washed in several waters. The ears and other dirty parts should be steeped and washed by themselves. After they be washed clear, put them into a weak lime-water in iron-hooped tubs. Leather will require to be kept in weak lime-water a considerable time: and a little fresh lime-water should be added occasionally. Allumed skins, tallowed, greasy, bloody, or hairy skins should be put into a stronger lime-water, and kept longer in it. They sometimes require to be taken out, so as to permit the lime to dry on them, and to remain for a considerable time: after which they must be again soaked, and well stirred: then press them out as dry as possible, and put them into a copper kettle for boiling, at the bottom of which should be a wooden grate. The copper should then be filled with the materials pressed close, and as much water poured on as will run in among the pieces. Make a moderate fire, which encrease by degrees, till it boils. As the materials melt into glue, some decrease the fire without stirring them; others stir them as they dissolve. When the glue, on cooling, forms a pretty thick jelly, it is done.

The time of boiling is from twelve to fifteen hours, according to the fire. Violent heat is to be avoided.

After this a box is made with wooden gratings for the bottom: the inside of the bottom is lined with horse-hair cloth, and placed over a large tub, through which the glue is to be passed quickly, while it is very hot. The dregs are left to drain some time; and are called by the workmen glue dung, which makes an excellent fuel, mixed with wood. The room should be kept warm while the glue is settling. In the tub, there should be cocks at different heights, to draw off the hot liquid glue. The first glue will be brightest: but the last will be equally good. Through the cocks it must run into flat moulds, previously wet. When cool, cut it out with a wet knife into squares, and hang it on a line to dry, and harden, in a draught of air. Some place it to dry on a net, hung up on four posts, turning it occasionally. Ten days of dry weather, or fifteen of wet (under cover) are required in Europe: but less time will dry it in America. To polish the cakes, wet them, and rub them with new linen. The best glue has few dark spots, and no bad smell, and shines when broken. To try glue, they put it in cool water for three or four days, when it must not dissolve; but when dried, must preserve its weight.

To make parchment glue.

Put two or three pounds of scrapings or cuttings of parchment into a bucket of water: boil the whole till it be reduced to half. Pass it through an open linen, and then let the liquor cool, when it will be parchment glue.



Extraordinary instance of female heroism. Extracted from a letter written by col. James Perry to the rev. Jordan Dodge,

Nelson co. (Kentucke) April 25, 1788.

ON the first of April inst. a number of Indians surrounded the house of one John Merrill, which was discovered by the barking of a dog. Mer,

ril stepped to the door to see what he could discover, and received three musket balls, which caused him to fall back into the house, with a broken leg and arm. The Indians rushed on to the door, but it being instantly fastened by his wife, who, with a girl of about fifteen years of age, stood against it, the savages could not immediately enter. They broke one part of the door; and one of them crowded partly through. The heroic mother, in the midst of her screaming children, and groaning husband, seized an axe, and gave a fatal blow to the savage, and he falling headlong into the house, the others supposed they had obtained their end, and rushed after him, until four of them fell in like manner, before they discovered their mistake. The rest retreated, which gave opportunity again to secure the door. The conquerors rejoiced in their victory hoping they had killed the whole company; but their expectations were soon dashed, by finding the door again attacked, which the bold mother endeavoured once more to secure, with the assistance of the young woman; their fears now came on them like a flood; and they soon heard a noise on the top of the house, and then found the Indians were coming down the chimney: all hopes of deliverance were now at an end; but the wounded man ordered his little child to tumble a couch, that was filled with hair and feathers on the fire, which made such a smoke that two lusty Indians came tumbling down the chimney; the wounded man exerting every faculty in this critical moment, seized a billet of wood, with which he conquered the smothered Indians; at the same instant the woman aimed a blow at the savage at the door, but not with the same effect as the rest, but which caused him to retreat. They then again secured the door as fast as possible; and rejoiced at their deliverance, but not without fear of a third attack. They carefully watched with their new family until morning, and were not again disturbed.

"We learn by a prisoner that made his escape from the Indians, that the

wounded savage last mentioned, was the only one that escaped at this time. On his return he was asked, "what news brother?" "Plaguy bad news" replied the wounded Indian, "for the squaws have taken the breechclout and fight worse than the long knives." This extraordinary affair happened at Newbardsfown about fifteen miles from Sandy Creek, and may be depended on, as I had the pleasure to assist in tumbling them into a hole, after they were stripped of their head dresses and about twenty dollars worth of silver furniture."



A hint.

ONE striking feature in the political complexion of the Dutch republic is, that the children of both sexes are, from the moment of the earliest capability, initiated in some line of industrious avocation among them. Solon and Lycurgus could not have chalked out a wiser line for the service of the Grecian states. It was an opinion with Alexander the great, that boys, nurtured and brought up in the camp, were ever after fond of arms: and practice sanctioned the theory. It holds equally good, that children early trained up to industry, ever incline to it in maturity—for, in the language of the poet, "It grows with their growth, and strengthens with their strength." To our countrymen, we hope the application is evident. If they accustom their little ones to honest employments (such as will suit their years, constitutions, and choice) they will thereby render them virtuous and independent citizens, a credit to themselves and an ornament to society. The consequences of a different conduct are evident.



*Law case—Oxford Oct. 1789.
Emerson vs. Minchener & co. proprietors of the Gloucester stage coach.*

THIS action was brought to recover satisfaction in damages the plaintiff had sustained, by the wanton, unskilful, and careless driving of the above coach, by which the same was

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overturned, in July last, near Henly, and the plaintiff's leg broke. After a trial of five hours, to the satisfaction of the court and a crowded audience, the jury gave a verdict of two hundred pounds damages for the plaintiff, &c.

—◆◆◆◆◆—
Edwin's urn—A fragment.

"**S**OLITUDE! thou hast lost thy power of charming," said the weeping Emma, as she was bedewing Edwin's urn with the tears of love.

"No more with pleasure, do I sit on the foot of yon oak, and listen to the sweet notes of the feathered choir, as I was wont when Edwin lived. Alas! my Edwin, will you no more lead me to the shady bower, and tune your pipe to Emma's praise? Peace, ye birds! Edwin no more echoes your mellifluous tones in mild symphonic song. Droop, hang your heads, ye flowrets of the field: no more will ye be plucked by Edwin's hand, to grace his Emma's hair."

Sighs, soft as the gentle zephyrs, stole from the fair mourner's heart.

"Why bursts the intrusive sigh? Why falls the unavailing tear? Will these recall my Edwin from the tomb? Ah! no. Would to heaven"—she paused—"Yes it must be"—The heaving bosom pants for ease—the streaming eye is filled with peace. "Edwin! shall I leave thee? It is only for a moment: then shall we meet and part no more."

She arose and sweetly spoke a fond farewell—

"Mild breath of spring! fan lightly his grave. Feathered sons of the air! perch on the weeping willows, and, in plaintive strains, sing his many virtues. Foot of the passing stranger! rest a while at his tomb. Children of the finer feelings! give a tributary tear; let it fall on Edwin's urn. Hush! all is silence; the songster of the vale is mute; the lambkin sports not on the mead: all are hushed to repose. Though silence universal pervades, and solemn stillness rules around—yet methinks it is the language of eloquence, the praise of my Edwin. No longer can we warble the

soft notes of love; no more can we frolic on the green, for Edwin sleeps in the dust, and his Emma is sad. Stop: sol shrinks from the embrace of the day, and hides his face behind the western hills. I will hasten and seek some sequestered spot, near Edwin's last mansion. At morn, noon, and eve, will I visit the sacred abode; bathe the tomb with my tears; and oft kiss the garment that shields his remains: then pensively retire, and hide my inward grief from the world, unknowing the cause of my woes."

Ten solar revolutions have since passed away: the village swains press Emma to love, as she is loved: tears forbid utterance: she answers them not: but waving her snow-white hand, true as the needle to the pole, it points to Edwin's urn.

LAVINIA.

—◆◆◆◆◆—
Sentimental fragment.

***** "**T**HE tear of the morning hangs on the thorn, and impearls the rose. In the day of my joy, my cheek was likened to the blushing beauty of that charming flower: and, though it has long since lost its crimson, it still retains a partial similitude; for the tear is on it. But, alas! no cheering sun exhales my sorrow: and the crystal, which stole forth in the morning from my eyelids, holds its place at the midnight hour."

"And is love," said I, "the canker-worm that has preyed on thy beauty?—Does that torturing passion make thee shed the ceaseless tear?"

"No," replied Lucilla—"Love gave me all its choicest blessings. During five years, I rioted in them; and this world was a heaven to me. William, it is true, is no more: but he died in the field of honour—he is recorded with those heroes who fought and fell for their country. I bathed his wounds—his last words blessed me—and his expiring sigh was breathed forth in my bosom. I wept the briny tears of honest sorrow—but I had my consolation—my William loved none but me: and he still lived in the bless-

ed image which he left me of himself.

"It was my duty—and soon became my sole delight—to point out to the darling boy the path in which his fire had trodden, and to infill into his expanding mind an emulation of parental virtue. His young breast felt the glowing flame: and he was wont to weep, when I led him to the grave, which glory had dug for his father.

"But he, too, is taken from me—he sleeps beneath this turf which I adorn with flowers—here my fancy feeds my sorrow: and this sacred shrine of affection I shall daily visit, till weary nature conduct me to my husband and my child."***



Sketch of the life of the late Nathaniel Greene, major general of the forces of the united states of America. By M. Carey. P. 109.

SOME skirmishes, of no great moment, took place between detached parties of both armies in July and August. September the 9th, general Greene having assembled about two thousand men, proceeded to attack the British, who, under the command of col. Stewart, were posted at Eutaw Springs. The American force was drawn up in two lines: the first, composed of Carolina militia, was commanded by generals Marian and Pickens, and col. De Malmédy. The second, which consisted of continental troops from North Carolina, Virginia, and Maryland, was commanded by general Sumpter, lieutenant-colonel Campbell, and colonel Williams—lieutenant colonel Lee, with his legion, covered the right flank; and lieutenant-colonel Henderson, with the state troops, covered the left. A corps de reserve was formed of the cavalry, under lieutenant-colonel Washington, and the Delaware troops under capt. Kirkwood. As the Americans came forward to the attack, they fell in with some advanced parties of the enemy, at about two or three miles a-head of the main body. These being closely pursued were driven back—and the action soon

became general. The militia were at length forced to give way, but were bravely supported by the second line. In the hottest part of the engagement, general Greene ordered the Maryland and Virginia continentals to charge with trailed arms. This decided the fate of the day. "Nothing," says dr. Ramsay, "could surpass the intrepidity of both officers and men on this occasion. They rushed on, in good order, through a heavy cannonade, and a shower of musketry, with such unshaken resolution, that they bore down all before them." The British were broken, closely pursued, and upwards of five hundred of them taken prisoners. They however made a fresh stand, in a favourable position, in impenetrable shrubs and a picquetted garden. Lieutenant-colonel Washington, after having made every effort to dislodge them, was wounded and taken prisoner. Four six pounders were brought forward to play upon them, but they fell into their hands; and the endeavours to drive them from their station being found impracticable, the Americans retired, leaving a strong picquet on the field of battle. Their loss was about five hundred; that of the British upwards of eleven hundred.

General Greene was honoured by congress with a British standard, and a gold medal, emblematical of the engagement and success, "for his wife, decisive, and magnanimous conduct, in the action at Eutaw springs, in which, with a force inferior in number to that of the enemy, he obtained a most signal victory."

In the evening of the succeeding day, colonel Stewart abandoned his post, and retreated towards Charleston, leaving behind upwards of seventy of his wounded, and a thousand stands of arms. He was pursued a considerable distance—but in vain.

The battle of Eutaw produced most signal consequences in favour of America. The British, who had for such a length of time lorded it absolutely in South Carolina, were, shortly after that event, obliged to confine themselves in

Charleston, whence they never ventured but to make predatory excursions, with bodies of cavalry, which in general met with a very warm and very unwelcome reception.

During the relaxation that followed, a dangerous plot was formed, by some turbulent and mutinous persons in the army, to deliver up their brave general to the British. This treasonable design owed its rise to the hardships, wants, and calamities of the soldiers, who were ill paid, ill clothed, and ill fed. The conspirators did not exceed twelve in number: and a providential discovery defeated the project.

The surrender of lord Cornwallis, whose enterprising spirit had been by the British ministry expected to repair the losses, and wipe away the disgrace, which had been incurred through the inactivity and indolence of other generals, having convinced them of the impracticability of subjugating America, they discontinued offensive operations in every quarter. From the beginning of the year 1782, it was currently reported, that Charleston was speedily to be evacuated: it was officially announced the seventh of August; but did not take place until the seventeenth of December.

The happy period at length arrived, when, by the virtue and bravery of her sons, aided by the bounty of heaven, America compelled her invaders to recognise her independence. Then her armies quitted the tented fields, and retired to cultivate the arts of peace and happiness. Amongst the rest, general Greene revisited his native country, where he proved himself as valuable a citizen, as the Carolinas had witnessed him a gallant officer. Dissensions and jealousies had extended their destructive influence among the Rhode Islanders, whose animosity had arisen to such a degree, as to threaten the most serious ill consequences: general Greene exerted himself to restore harmony and peace amongst them once more; and was happily successful.

In October, 1785, he sailed to Georgia, where he had a considerable estate, not far distant from Savannah.

Here he passed away his time, occupied in his domestic concerns, until the hour of his mortality approached. Walking out one day in June, 1786, he was overpowered by the extreme heat of the sun, which brought on a disorder that carried him off, a few days after, on the 19th of the same month.

When the melancholy account of his death arrived at Savannah, the people were struck with the deepest sorrow. All business was suspended. The shops and stores throughout the town were shut: and the shipping in the harbour had their colours half masted.

The body was brought to Savannah, and interred on the 20th. The funeral procession was attended by the Cincinnati, militia, &c. &c.

Immediately after the interment of the corpse, the members of the Cincinnati retired to the coffee-house in Savannah, and came to the following resolution:

"That as a token of the high respect and veneration in which this society hold the memory of their late illustrious brother, major-general Greene, deceased, George Washington Greene, his eldest son, be admitted a member of this society, to take his seat on his arriving at the age of 18 years."

General Greene left behind him a wife, and five children, the eldest of whom is about 11 years old.

On Tuesday the 12th of August, the the united states in congress assembled came to the following resolution:

"That a monument be erected to the memory of Nathaniel Greene, esq. at the seat of the federal government, with the following inscription:

Sacred to the memory of
NATHANIEL GREENE, esq.

who departed this life,
the nineteenth of June, MDCCCLXXXVI:
late MAJOR-GENERAL
in the service of the united states,
and commander of their army
in the southern department.

The united states in congress assembled,
in honour of his
patriotism, valour, and ability,
have erected this monument."

*Sketch of the character of the late general
Thomas Nelson.*

GENERAL NELSON, as a man, a citizen, a legislator, and a patriot, exhibited a conduct untarnished, and undebauched, by sordid or selfish interests—and strongly marked with the genuine characteristics of true religion, sound benevolence, and liberal policy. Entertaining the most ardent love for civil and religious liberty, he was among the first of that glorious band of patriots, whose exertions dashed and defeated the machinations of British tyranny—and gave to united America, freedom and independent empire. At a most important crisis, during the late struggle for American liberty, when Virginia appeared to be designated as the theatre of action for the contending armies, he was selected by the unanimous suffrage of the legislature, to command the virtuous yeomanry of his country, in which honourable employment, he remained to the end of the war. As a soldier, he was indefatigably active, and coolly intrepid. Resolute and undaunted in misfortunes, he towered above distress—and struggled with the manifold difficulties, to which his situation exposed him, with constancy and courage.

In the memorable year of 1781, when the force of the southern British army was directed to the immediate subjugation of that state, he was called to the helm of government. This was a juncture, which indeed, tried men's souls—he did not avail himself of this opportunity, to retire in the rear of danger—but on the contrary took the field at the head of his countrymen—and at the hazard of his life, his fame, and individual fortune—by his decision and magnanimity he saved not only his country, but all America from disgrace—if not from total ruin. Of this truly patriotic and heroic conduct, the renowned commander in chief, with all the gallant officers of the combined armies, employed at the siege of York, will bear ample testimony. This part of his conduct, even cotemporary jealousy, envy, and malignity, were forced to approve.

If after contemplating the splendid and heroic parts of his character, we shall

enquire for the milder virtues of humanity, and seek for the man—we shall find the refined, beneficent, and social qualities of private life—through all its forms and combinations—so happily modified, and united in him—that in the words of the darling poet of nature, it may be said,

His life was gentle, and the elements
So mix'd in him, that nature might
stand up,
And say to all the world, this was a
man.



*Short account of the life and character of
Thomas Hutchins, late geographer-ge-
neral to the united States.*

HE was born in Monmouth county, New Jersey. His parents dying while he was young, an unconquerable diffidence and modesty would not permit him to apply for protection or employment to his relations, who were very respectable at New York, and would have been ready to assist him. He rather chose to seek some business; and accordingly, before he was sixteen, went to the western country, where he was soon appointed an ensign, and paymaster-general to the forces there. After some time he became deputy-engineer, and soon distinguished himself at Fort Pitt, the plan of which he laid out, and which was executed under his command, by order of general Bouquet, an account of whose transactions and campaigns was drawn up and published by him in Philadelphia in 1765.

He afterwards lived a number of years in Louisiana, during which time the accurate observations and remarks made on the country in general, rivers, harbours, &c. and the manners of the people, are sufficiently shewn in the description, which he published of that country, a few years ago, and is the best extant. After a variety of battles with the Indians, while he was with the army in West Florida he rose, solely by merit, to a captain's commission, which he enjoyed a number of years, until his love for America obliged him to give it up.

Being in London when the war broke out, he staid there till 1779, when he

published his map and pamphlet explaining it. His zeal for the cause of the united states made him refuse a very profitable employment then offered to him, at the same time requesting leave to sell his commission, which was not granted. His abiding steadily in his resolution not to take up arms against his native country, was probably the cause of the number of misfortunes he met with, and the ill treatment he received from an obstinate and blindfold administration.

For holding a supposed correspondence with dr. Franklin, then our ambassador at the court of France, he was thrown into a dungeon, his papers seized, and he lost 12,000*l.* in one day. After lying six weeks in this horrid place, during which time not one spark of light was admitted into his cell, and having undergone a long examination before lords Amherst and Sandwich, and the rest of the execrable junto which ruled at that time with unlimited sway, he was liberated : and having resigned his commission, he passed over into France, where he staid some time to recruit the debilitated state of his body. He then sailed from L'Orient to Charleston, where he joined the southern army under general Greene : but not long after this, the war closing, he was appointed geographer-general to the united states, which employment he held till his death, which happened at Pittsburg, the 20th of April 1788.

He was esteemed and beloved by all who had the happiness of knowing him. He was remarkable for his piety and charity, a complacency of temper, patience and resignation under sickness, and an universal benevolence, which so eminently distinguished him, that all join in declaring him to have been "an Israelite indeed, in whom there was no guile."

—◆◆◆◆◆—
Masonic toasts—London, 1785.

1. **M**AY universal masonry be the only universal monarchy—and reign triumphant in the hearts of the worthy.

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2. May the tongue of every mason be the key of his heart : may it ever hang in just equilibrium—and never be suffered to lie, to injure a brother.

3. May every mason's heart have the ardency of charcoal, and the freedom of chalk—but not the coldness or hardness of marble, when the distresses of a brother claim assistance.

4. The square in conduct, the level in condition, the plumb-line in rectitude, and the compass in prudence, to all masons.

5. The splendor of the east, the repose of the south, and the solidity of the west, to every regular lodge of free and accepted masons.

6. May the fragrance of good report, like a sprig of cassia, bloom over the head of every departed brother.

7. Our sisters. May they have as much reason to admire our wisdom, as the queen of Sheba had that of our grand master Solomon.

8. May we be entered apprentices to beauty, and fellow crafts in love, but still masters of our passions.

9. May wisdom contrive our happiness; strength support our virtuous resolutions; and beauty adorn our beds.

10. May the rays of celestial light pierce through the veil of ignorance, and perseverance remove the key-stone that covers truth.

11. May the royal arch cover every honest mason's heart : and the glory of the first temple overshadow all, who act up to the true principles of masonry.



Anecdotes.

1.

DURING the late glorious contest, an American officer was ordered to a station of extreme peril. Several of those around him suggested many pretexts, by which he might evade the dangerous employment assigned him; to which he made this noble reply. "I thank you, my friends, for your solicitude. I know I can easily save my life : but who will save my honour, should I adopt your advice?"

2 E

2.

THE leader of a gang of banditti in Corsica who had long been famous for his exploits, was at length taken and committed to the care of a soldier, from whom he contrived to escape. The soldier was condemned to death. At the place of execution, a man, coming up to the commanding officer, said, "Sir, I am a stranger to you, but you shall soon know who I am. I have heard that one of your soldiers is to die for having suffered a prisoner to escape. He was not at all to blame; besides the prisoner shall be restored to you. Behold him here: I am the man. I cannot bear that an innocent man should be punished for me: and have come to die myself."—"No," cried the French officer, who felt the sublimity of the action as he ought, "thou shalt not die: and the soldier shall be set at liberty. Endeavour to reap the fruits of thy generosity. Thou deservest to be henceforth an honest man."

3.

A Private soldier in one of the battalions, ordered on the expedition against New London, under the command of general Arnold, had a mistress, who left England with him, and was the constant companion of his dangers—he had survived several engagements, though wounded severely in two. During the time of action, his beloved Nancy was constantly by his side, determined to perish with her lover. At a desperate attack made by Arnold, on a post near New London, the soldier before mentioned received a musket ball directly in his forehead; and immediately dropped at the feet of his mistress, who had forced herself into the ranks when the firing began. Regardless of the danger she was then in, this amiable creature stood for some time with her eyes stedfastly fixed on the body of her lover: but recovering her wonted fortitude, she, with the greatest composure, examined the wound he had received; and finding he was no more, conveyed the corpse to a bank, which was contiguous to the field of battle—this done, she threw herself on the bo-

dy, and kissed it for some time with great rapture. Her lamentations drew a gentleman to the spot: but no sooner did she discover him, than she started up, flew to the place where lay the firelock her lover bore; and after unscrewing the bayonet, returned to the spot where she had placed his remains; then taking her last farewell, she plunged the bayonet to her heart; and expired without a groan.

4.

WHEN dr. John Thomas, (who died bishop of Salisbury in 1766) was chaplain to the British factory at Hamburgh, a gentleman of the factory, being ill, was ordered into the country for the benefit of the air. Accordingly he went to a village at about ten miles distance, but after some time died there: upon this, application was made to the parson of the parish, for leave to bury him in the church-yard. The parson inquired what his religion was; and was told that he was a Calvinist:—"No," says he, "there are none but Lutherans in my church-yard, and there shall be no other." "This," said dr. Thomas, "was told me: and I wondered that a man of any learning or understanding should have such ideas. I resolved go and argue the matter with him; but found him inflexible: at length I told him he made me think of a circumstance which once happened to myself, when I was curate of a church in Thames street. I was burying a corpse, and a woman came and pulled me by the sleeve in the midst of the service—"Sir, sir, I want to speak to you"—"prithee wait, woman, till I have done"—"no sir, I must speak to you immediately"—"Well then, what is the matter?" "Why, sir, you are going to bury a man, who died of the small pox, near my poor husband, who never had it." "This story," continued he, "had the desired effect: and the curate permitted the bones of the poor Calvinist to be laid in the church yard."

5.

A Poor Greek poet used from time to time present Augustus with Greek epigrams; but though the emperor took

them, yet he never gave him any thing : And one day having a mind to ridicule him, and shake him off, as soon as he saw him coming to present him with his verses, the emperor sent him a Greek epigram of his own composing, and written with his own hand. The poet received it with joy ; and as he was reading it, shewed by his looks and gestures, that he was mightily pleased with it. After he had read it, he pulled out his purse ; and coming near Augustus, gave him some few pence, saying, " Take this, Cesar ; I give it you, not according to your great fortune, but according to my poor ability ; had I more, I would make you a larger present." The whole company fell a laughing, and the emperor more than the rest, who ordered him an hundred thousand crowns.



Character of the Virginians, written in 1720. By a native and inhabitant of the place.

THOSE that came over to this country first, were chiefly single men, who had not the incumbrance of wives and children in England : and if they had, they did not expose them to the fatigue and hazard of so long a voyage, until they saw how it would fare with themselves. From hence it came to pass, that when they were settled here, in a comfortable way of subsisting a family, they grew sensible of the misfortune of wanting wives : and such as had left wives in England sent for them : but the single men were put to their shifts. They excepted against the Indian women, as well on account of their being pagans, as because of their complexion, and for fear they should conspire with those of their own nation, to destroy their husbands. Under this difficulty, they had no hopes, but that the plenty in which they lived, might invite modest women, of small fortunes, to come over hither from England. However, they would not receive any but such as could bring sufficient certificates of their modesty and good behaviour. Those, if they

were but moderately qualified in all other respects, might depend upon marrying very well in those days, without any fortune. Nay, the first planters were so far from expecting money with a woman, that it was a common thing for them, to buy a wife, who carried good testimonials of her character, at the price of £100, and make themselves believe they had a good bargain.

They have their clothing of all sorts from England, as linen, woolen, silk, hats, and leather, yet flax and hemp grow no where in the world better than in Virginia. Their sheep yield good increase, and bear good fleeces : but they shear them only to cool them. The mulberry tree, whose leaf is the proper food of the silk-worm, grows here like a weed : and silk worms have been observed to thrive extremely and without hazard. The very furs, which their hats are made of, go first from hence : and most of their lades lie and rot, or are made use of only for covering dry goods, in a leaky house. Indeed, some few hides, with much ado are tanned, and made into servants' shoes ; but at so careless a rate, that the planters do not care to buy them, if they can get others : and sometimes a better manager than ordinary will vouchsafe to make a pair of breeches of a deer skin. Nay, they are such abominable ill husbands, that though their country be overrun with wood, yet they have all their wooden ware from England ; their cabinets, chairs, tables, stools, chests, boxes, cart-wheels, and all other things, even so much as their bowls, and birchen brooms, to the eternal reproach of their laziness.

Fruit trees are wonderfully quick of growth ; so that in six or seven years from the planting, a man may bring an orchard to bear in great plenty, from which he may make store of good cider ; yet they have very few who take any care at all for an orchard : nay many, who have good orchards, are so negligent of them, as to let them go to ruin, and expose the trees to be torn and barked by the cattle.

Peaches, nectarines, and apricots

plums, and cherries, grow here on standard trees. They commonly bear in three years from the store; and thrive so exceedingly that they have no need of grafting, if any body would be so good a husband.

The beeves, when any care is taken of them in the winter, come to good perfection. They have noble marshes, which, with the charge of draining only, would make as fine pastures as any in the world: and yet there are hardly a hundred acres of marsh drained throughout the whole country.

All sorts of naval stores may be produced there. They can see heir naval stores daily benefit other people, who send hither to build ships, while they, instead of promoting such undertakings, allow them no manner of encouragement.

They depend altogether upon the liberality of nature, without endeavouring to improve her gifts, by art or industry. They sponge upon the blessings of a warm sun, and a fruitful soil; and almost grudge the pains of gathering in the bounties of the earth. I should be ashamed to publish this slothful indolence of my countrymen, but that I hope it will some time or other rouse them out of their lethargy, and excite them to make the most of all those happy advantages which nature has given them: and if it does this, I am sure they will have the goodness to forgive me.



The maid of Switzerland. By miss Anne Blower.

IN a delightful vale, near the lake of Geneva, resided madame de Clemengis and her daughter. Monsieur de Clemengis had been dead some years. They had formerly shone in the politest circles of fashion, in the metropolis of France: but having lost the greatest part of their fortune by a law suit, and feeling how differently every thing appears, when fortune no longer gilds the scene, they gladly retired from a situation that served only to remind them of the splendor of that from which they had fal-

len; and which, though it had ceased to afflict them, they could not forbear sometimes regretting. Possessed, however, of liberal minds, and hearts of the most lively sensibility, they soon found their retirement yielded pleasures more congenial to their dispositions than those they had so long blindly engaged in. They found sufficient resources from satiety or disgust by the education of their daughter, whose birth happened soon after their removal into Switzerland. Occupied in this pleasing employment, they felt their pleasures increase in proportion as each year added graces to her person, or unfolded the beauties of her mind. But this tranquil felicity, this temperate enjoyment of happiness, was destined, like every thing sublunary, to be disturbed. Monsieur de Clemengis was fond of herbalising: he had formed a pretty extensive herbal, which his greatest delight was to increase: it had almost become a passion with him.

One day, amusing himself in his accustomed manner, with wandering in search of plants to enrich his collection, he reached the summit of a mountain, on one side of which yawned a frightful precipice. Unfortunately, monsieur de Clemengis, in looking down, discovered a plant he had long been in search of; happy in having at length found it, and eager for the possession, he stretched forth his hand, and leaned part of his body over to seize it, when a piece of the rock giving way, he fell in. Imagine, if possible, the grief, the unutterable anguish, of madame de Clemengis, on becoming acquainted with the dreadful accident—with the most ardent feelings, tenderly attached to a husband who adored her, and who merited all her fondness—in that dreadful moment, when, clasping her daughter to her bosom, convulsed with anguish, she bewailed the fate of her husband!—in that moment, when reason itself seemed to yield its place to the acuter feelings of nature and the tyranny of the passions! what, but the aid of religion the most pure, and philosophy the most solid, could have sustained and subdued such a

mind, so untried ! Julia, though old enough to feel acutely her loss, yet was of that age when sorrow remains not long an inmate ; a girl twelve years of age, though capable of feeling strongly, has too little reflexion, long to retain melancholy impressions. Julia, her own grief somewhat dispelled, helped to alleviate the pangs of her mother : and by degrees her affliction subsided into a calm but lasting regret. Time, though it could not obliterate, yet softened her sorrow. More than ever attached to her solitude, since death had deprived her of him who alone could make society pleasing to her, she devoted herself to the education of her daughter, who seemed destined to console her for what she had lost in her father. In the bosom of innocence, their days glided on in a happy obscurity, undisturbed by the vicissitudes of hope or the languors of disappointment. Oh, happy state of serenity and repose ! let the gay and ambitious, who glide along the stream of pleasure or swell with the tide of fortune, condemn thee ! They who have felt the mutability of her smiles, know how to value thee.

One evening, as they were taking their accustomed walk, madame de Clemengis somewhat wearied, proposed resting herself on the root of a tree that grew at the foot of a mountain ; to which Julia acceding, they seated themselves, and with rapture unspeakable, surveyed the romantic country around them, whose wild beauties, heightened by the gloom which the evening shades cast over them, gave those sweet transports—that lost enthusiasm, which the true sublime ever produces : it is then the heart feels itself expand, and the eyes are involuntarily suffused with tears excited by those delightful sensations. Nature, always wonderful, sometimes stupendous, certainly no where displays more magnificence than in the noble extravagancies of this land of liberty. Julia, soon refreshed, prompted by curiosity, ascended the mountain, in order to view the adjacent country, whilst her mother remained seated. She had scarcely gained the summit, when she heard a

noise, and, turning her head, perceived two persons struggling with each other : a moment afterwards, one fell, when the other, setting his knee on him who was fallen, pointed a pistol to his breast. Julia, shocked and terrified, ran, or rather flew, down the hill to her mother ; but so much agitated, that, unable to relate what she had seen, she could only intreat her to call Ambrose (an honest Swiss, their domestic) who was at some little distance from them. Ambrose in an instant appeared : when, beckoning him to follow her, she flew to the spot : but how was she dismayed, when she beheld only one of the two she had seen, who was extended on the earth apparently lifeless. Madame de Clemengis, astonished at the wildness of her daughter's manner, had followed, and now came up. On perceiving the object before them, she was almost as much terrified as Julia, but, speedily recollecting herself, she examined the body, and perceived he was not dead, nor had received any material wound, but was only stunned with the violence of the blow he had received. She immediately ordered Ambrose to run home and fetch proper things to recover him. Remedies being applied, he soon recovered, and with the assistance of Ambrose, he was led to their dwelling. In their way, the stranger endeavoured to express his gratitude for the tenderness and benevolence of his unknown benefactors ; but madame de Clemengis entreated him not to ascribe so much merit, to an ordinary act of humanity. " Ah, madam, (said he) it is not the action, but the manner in which it is performed, that stamps the obligation."

By this time, they were at home, and the lights gave them an opportunity of seeing each other more clearly. The stranger appeared struck with the beauty and grace of Julia ; whilst she seemed equally surprised and pleased with his air and person, which were graceful and elegant in the extreme. Madame de Clemengis, more astonished than either, could not help repeatedly looking at him, as one whose person was familiar to her.

He was now put to bed, and by the skill and care of madame de Clemengis, whose knowledge of medicine was considerable, he was soon perfectly recovered. He then informed them, he was a native of France, and by what means he came into that unfortunate situation they had rescued him from. "I certainly," said he, "in some measure deserved the severe accident I met with, since it was partly occasioned by my own imprudence. But I know not how to feel that regret I ought, for having committed a folly, since it has been productive of such happy consequences, as introducing me to you, ladies, or rather beings, whose benignity would almost make it pardonable in me to imagine myself in the regions of fairy land, and myself some-highly favoured prince conversing with the good genii of the mountains." Madame de Clemengis smiled at this gallant rhapsody, and he proceeded: "it was my design to make the tour of Italy, and I travelled as far as Avignon in the usual manner, when the whim seized me of pursuing my journey through Switzerland on foot. At the former place, I took leave of the marquis de Valmont, who had accompanied me." Madame de Clemengis started, when the stranger mentioned the name of the marquis de Valmont. She enquired if he was related to the marquis: he replied: "He is my father, madam." "Good heaven!" exclaimed madame de Clemengis, "What is it I see! Do I behold a nephew of monsieur de Clemengis?" "Monsieur de Clemengis!" reiterated he. Ah, madam is it possible! Do I flatter myself, when I think I see, in the charming objects now before me, those nearly connected with that uncle, of whose fate every one is ignorant? How fortunate am I in this unexpected *rencontre!*" Madame de Clemengis embraced with transport a nephew of her unfortunate husband's: and he, equally charmed, beheld with pleasure his new relations. Equally pleased with each other, Valmont continued with them long after the restoration of his health had left him without that plea for delaying his departure. Fond of the so-

ciety of madame de Clemengis, whose company was as pleasing, as her character was amiable, and becoming every day more enamoured of Julia, he would willingly have continued still longer with them, had he not been apprehensive his father would be offended at his not pursuing his tour.

Madame de Clemengis could not but perceive the growing attachment of both for each other: yet, relying on the prudence of Julia, and the honour of Valmont, she did not discourage their passion. Valmont, unreserved and open in the extreme, in every other part of his conduct, was by no means explicit on this: though his every look spoke a language that might be construed into an avowal of love, yet his tongue was silent, nor did any thing escape his lips, which could amount to a declaration of love. Obligated at length to depart, he took his leave of them without declaring his sentiments, but with an expression of grief and poignant distress, as unfeigned as touching, which penetrated the tender susceptible bosom of Julia, and gave additional strength to a passion already too deeply rooted. Soon after his departure, madame de Clemengis received a letter from him, in which he "lamented his absence from them as the severest affliction, and looked back with the fondest regret to those moments of exquisite pleasure he had enjoyed in their presence. Impatient to see them again, he was more eager to finish his tour than he had been to commence it; and he hoped by the next spring to be able to return, when he should hasten with transport to throw himself at their feet."

Julia was delighted with this assurance of the certainty of seeing him again, but inwardly mourned the tedious months that must elapse ere she could have that satisfaction. The time to her dragged heavily along before the spring returned. At length it approached: madame de Clemengis saw with concern how much she was interested in the hope of seeing Valmont. Fearful of the consequences of a passion, which already appeared so powerful, she trembled for her daughter, whose susceptibility exposed her to such

severity of affliction, should she suffer a disappointment, which Valmont's ambiguity rendered not an impossibility.

Filled with anxiety for her daughter, she saw him arrive with a concern and embarrassment she could not wholly suppress: but the candour and ingenuoussness of Valmont's manners soon dissipated those fears a tender mother's solicitude had suggested: for such was the prevailing integrity and openness of his demeanor, that suspicion fled from his presence; and it was impossible when with him to doubt his truth for a moment. From this pleasing trait of his character, he never failed to attach those around him. Madame de Clemengis felt the affection of a mother for him, and might be said indeed to have the prejudices of one too; she made a thousand apologies for his mysterious conduct, without falling upon the true one.

Happy in again seeing him, Julia was all spirit and gaiety; but there soon followed a visible alteration: instead of joy and pleasure, she seemed oppressed with a sadness and melancholy she could not shake off. Valmont too appeared gloomy and reserved; he lost his natural openness and vivacity. Madame de Clemengis was unable to account for this change in the disposition of both: but Valmont, by disclosing the situation of his heart, soon made her acquainted with the cause. After subduing the sensations of grief, which seemed to rise with such force as almost to suppress the power of utterance, he said: "I am going, before I leave you, (which will not be long first) to open to you a heart, which, though erring, is not wholly depraved—a heart that feels severely the contumely I merit for the duplicity of my conduct. I am sensible I hazard the loss of that esteem and regard you have honoured me with, and which are dearer to me than my life, by disclosing to you how little I deserve them. Culpable, however, as I am in my own eyes, my heart is clear from the turpitude of premeditated baseness. I was compelled, at an early age, by an austere and absolute father, in order to gratify his ambition, to marry a woman whom I could not

either love or esteem; whose temper, as unamiable as her person, soon obliged me to separate from her. Thus become single, though in wedlock, I seemed to forget my bondage, and almost persuaded myself I was wholly freed from the shackles of a forced union. But, alas! by a circumstance that makes it doubly insupportable, I am roused to the cruel reflexion, that I still wear the iron chains forged by that hated marriage."

(To be continued.)



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THOUGH men dispute for the purpose of ascertaining truth, yet there are few men, who find less of it, than those who dispute a great deal. The habit of disputation is a dangerous one. It creates such a love of triumph, that men acquire a dexterity of handling unintelligible subjects, with a view only to conquest. By this means, eager disputants abandon the plain paths of reason and truth, and wander into the fields of imagination and conjecture. When men confine their investigations to such points as admit of demonstration, he, who takes the right side of the question, will, with equal abilities, put his adversary to silence. The subject will be stripped of all adventitious glare: and the light of truth will shine conspicuously over error and sophistry. But those, who dispute merely for the love of such a practice, know too well, that they should have very little to do with reason and common sense. It should be their main object, to elude the arguments of other people by the refinements of art and evasion.

Discussion is, no doubt, an important medium of investigating truth. It opens a spirit of enquiry in the world; and excites, in cool, disinterested men, a desire of coming at the real knowledge of such things, as are capable of being known. The warm disputants, however, only start the game. The acquisition falls to men of candour and impartiality, who take the right track, and often overtake their object. It is easy to

observe, that the most violent disputes, that prevail among men, are of such a nature, as cannot be reduced to a certainty. Many points of disputation are enveloped in such unknown or remote contingencies, as elude all the powers of investigation. After all the discussion, that can be had on some subjects, truth will keep out of sight, and the point of debate remain undetermined. If men, however, manage their altercations with good humour and moderation, some benefit will result from them. Discussion gives scope to the imagination, and habituates the reasoning faculty to a dexterity in its processes.

No circumstance reflects more dishonour on human nature, than the ill-will and persecutions, that have been instigated by such disputes, as are not only unimportant in themselves, but utterly incapable of being demonstrated. The periods of ecclesiastical contention draw over the character of man some of its darkest shades. To a person of a liberal mind, it seems an incredible thing, that a useless question, unattended with any rational data which might lead to a solution, should throw whole cities, districts, and countries, into broils, persecutions, and wars.

Though a free spirit of enquiry should at all times be tolerated, I would still recommend it to prudent individuals, to have little connexion with those, who have the principal management of disputes. They are not the men, from whom truth flows with purity and force. It is easy to perceive, that the originator, of any system or question, will be apt to commence his enquiries with an aim to victory. Truth is no further to be regarded in his pursuit, than as it coincides with the favourite doctrine under examination. The system must not yield to the dictates of reason : but whenever they come in competition, reason must be sacrificed to system.

Lovers of altercation are not only to be shunned as bad guides in our researches after truth, but as troublesome associates, and dangerous friends. A

warm partizan estimates the merit of his acquaintance, according as he promotes or defeats the schemes he has in contemplation. As these schemes generally will be wrong, his friend must either quarrel with him, or participate in his errors and quarrels.

New York, November 11, 1789.



Curious circumstance, related by Dr. Forster.

A Vessel, on its voyage from Jamaica to England, had suffered so much from the storms, by which it was overtaken, that it was at last on the point of sinking. The crew had recourse in all haste to the boat. The great hurry they were in, having occasioned them to take with them but a small quantity of provisions and liquor, they soon began to be afflicted with hunger, as well as thirst, in a high degree ; when the captain advised them by no means to drink the sea water, as the effect of it would be extremely noxious ; but rather to follow his example, and, thinly clad, to dip in the sea. He himself practised this constantly : and not only he, but all those who followed his example, found, that when they came out of the water, both their hunger and thirst were perfectly appeased for a long time. Many of the crew laughed at him, and at those who followed his instructions ; but at length they grew weak and exhausted, and died of hunger and thirst : nay some of them, urged by despair, threw themselves into the sea : but the captain, and such as several times a day dipped in the sea, preserved their lives for the space of nineteen days ; and at the end of that period, they were taken up by a vessel which was sailing that way. It should seem that they absorbed, by the pores of their bodies, as much pure water as was sufficient for their nourishment, all the salt being at the same time left behind. In fact, the salt was deposited on the exterior surface of their bodies, in the form of a thin pellicle, which they were obliged repeatedly to rub off.